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A MAP
of the travells & voyages of
St PAUL;
with his 3 Apostolic journeys
or voyages, so track'd that
they may be seen at one view
North
South
West
East
GALLIA
SPAIN
ITALY
Corsica
Sardinia
SICILY
Melita
Dacia
Thrace
Pannonia
ILLYRICUM
MACEDONIA
Dalmatia
THE ÆGEAN SEA
Achaia
THE EUXINE OR BLACK SEA
Bithynia
Paphlagonia
Pontus
Mysia
Phrygia
Galatia
Lydia
Ionia
Asia
Pisidia
Pamphilia
Cappadocia
Cilicia
ASIA MINOR
Lesser Armenia
Great Armenia
Mesopotamia
Cyprus
SYRIA
ARABIA
DESERT
Damascus
Antioch
Jerusalem
Cyrene
LYBIA
Cy
RENE
ÆGYPT
PART OF AFRICA
Rhodes
Crete
Rome
Corinth
Thessalonica
Philippi
Neapolis in Cyprus
Ephesus
Miletum in Crete
Rome
Galatia
Phrygia
Macedonia
Greece
Corinth
Macedonia
Philippi
Troas
Mitylene island
Chios island
Samos island
Cnos island
Rhodes island
Pyrrhus in Lyme
Lyra
Ptolemais
Cæsarea
Jerusalem
Antioch in Syria
Phœnicia
Samaria
Jerusalem
Antioch in Syria
Rhodes
Cyprus
Pisidia
Pamphilia
Cilicia
Cyprus
Syria
Damascus
Antioch
Jerusalem
Cyrene
Rhodes
Crete
Jerusalem
Antioch in Syria

THE

HISTORY

OF THE

FIRST PLANTING

OF THE

CHRISTIAN RELIGION:

Taken from the

ACTS of the APOSTLES, and their *epiſtles*.

110652

Together with the

REMARKABLE FACTS of the *jewiſh* and roman *hiſtory*; which affected the CHRISTIANS, within this period.

In THREE VOLUMES.

Omne tulit punctum, qui miſcuit utile dulci;
Lectorem delectando, pariterque monendo.

VOLUME the FIRST.

The SECOND EDITION carefully corrected, and with large ADDITIONS.

By *GEORGE BENSON*, D. D.

LONDON:
Printed and Sold by J. WAUGH and W. FENNER, at the *Turk's-Head*, in *Lombard-Street*.

CIↃ. IↃ CC. LVI.

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THE PRÆFACE.

To the FIRST EDITION.

THERE is nothing more univerſally entertaining, than hiſtory. *And the* ſacred hiſtory, *if rightly underſtood, would be the moſt pleaſeing and uſeful. This method, of conveying down, from age to age, the* revelation of the divine will, *has ſome advantages; beyond that of* ſyſtems, inſtitutes, *or* apoſtolical canons. *For what is founded upon* facts *ought to be* hiſtorically *related. And no evidence ſtrikes the bulk of mankind, like public and undoubted* facts.

The grateful variety of hiſtory *keeps up the reader's attention. The general ſcope and deſign of* revelation, *as well as the meaning of particular paſſages, is fixed and determined, in the moſt perſpicuous and conciſe manner, by a* narrative; *which mentions times, places, perſons, and circumſtances. It affords a greater variety of incidents, for the improvement of our minds, and the right conduct of our lives; than could be ſuggeſted, within the ſame compaſſe, in the way of reaſoning. And thus, even the common people are inſtructed, by a more eaſie and agreeable method, than by a* ſyſtem of divinity; *or a* code of apoſtolical canons, *or* conſtitutions.

As the ſcriptures *are writen, evidence is interwoven with doctrine; promiſe with præcept; advice with threatenings;* hiſtory *with noble reflections, and weighty obſervations; parables with deſcriptions; and the* beſt morals *illuſtrated, by the brighteſt and moſt diſtinguiſhed examples. As, on the contrary,* vice *appears in all it's deformity; when repreſented, in the character of a* proud, hypocritical, immoral, *and* oſtentatious, phariſee; *a* debauched ſenſualiſt; *or an* apoſtate, *and* treacherous, Judas.

And, if GOD *has ſeen fit, in this way, to inſtruct mankind; we cannot, ſurely, ſtudy the* ſcriptures, *in a better method, than that, in which the* divine wiſdom *ſaw fit they ſhould be writen.*

All, who wiſh well to religion, *will rejoice to ſee* chriſtianity *repreſented, in the moſt clear and juſt manner. But* divines *are, more eſpecially, obliged to do what they can; not onely to incourage others; but to cultivate the* ſtudy *of the* ſcriptures, *themſelves. In order to ſhow his inclination, to help forward ſo great and deſireable a work; the author has indeavored to collect the* hiſtory of the firſt planting of the chriſtian religion, *from the moſt faithful and authentic records,* of the APOSTLES, *and* evangeliſts; *and to compare it with the* jewiſh *and* roman hiſtory; *as far as they affected* chriſtianity, *within this period.*

As the epiſtles *make up a great, and a noble, part of the* canon *of the* new teſtament, *they are abridged; and reduced (as near as the author could do it) to their proper times, and places. The circumſtances of the* churches, *or* perſons, *to which they were writen, are conſidered; as well as the more immediate occaſion of writeing them. And it is ſhown, how exactly they anſwer the end, for which they were writen.*

A diſſertation, *alſo, is added; to ſhow that St.* LUKE *was the* author of the acts of the APOSTLES: *that he publiſhed* that book, *while many of the* APOSTLES, *and* primitive chriſtians, *who knew the* facts, *were alive, to atteſt the ſame. And (ſuppoſeing that is* an authentic hiſtory) chriſtianity *muſt, certainly, and of courſe, be a* divine revelation, *and worthy of the higheſt regard* *.

In the grand diviſions, *and in many other things, the author has been much obliged to the late* Lord Barrington's Miſcellanea ſacra. *In the* jewiſh *and* roman hiſtory, *he has had the greateſt aſſiſtence from* Joſephus, *among the* antients; *and, among the* moderns, *from the* Credibility of the goſpel-hiſtory, *part* I. *writen by his much-eſteemed friend, Dr.* Lardner. *In the* diſſertation, *at the end of* volume the ſecond, *the* ſecond part of the deſign *of the laſt-mentioned* judicious, *and*

* *N. B.* The reader may find an account of the *additions* and *alterations*, in this ſecond edition, in the præface to the *appendix*, or to *volume the third.*

and laborious author; *together with* Mr. Jones, on the canon of the new teſtament; *have afforded him conſiderable aſſiſtence. But, (beſides* theſe learned writers; *to whom he is chiefly indebted) after the author had drawn up his own account of the* chriſtian hiſtory, *from the* new teſtament *itſelf, he conſulted the* principal critics *and* commentators; *and he gratefully acknowleges the aſſiſtence, which he has had from them. However; he has followed* no author, *implicitely; nor any farther, than their ſentiments appeared to him to be juſt, and well-grounded.*

This work *has been the care and ſtudy of ſome years; as far as health, and other affairs, would permit. For, this appeared, to the author, of as much greater importance, than* any other hiſtory *whatever; as* morality *and* religion *are more excellent, than any* temporal *affairs; and the* hiſtory *of* true religion, *præferrable to that of* impoſtures *and deluſions.* —— *But, eſpecially, as this is the moſt momentous part of the* ſacred hiſtory *itſelf. For* Moſes, *and the* prophets, *refered to the comeing of the* meſſiah. *And the* meſſiah, *when he came, refered to the pouring out, and* miniſtry, of the ſpirit; *as the laſt, and the beſt,* diſpenſation, *which* GOD *would ever vouchſafe to grant unto the children of* men.

Here, we may ſee, how the father of the univerſe *condeſcended to interpoſe, in order to reform the* fallen race of mankind; *at a time, when* idolatry, *ſuperſtition, profound ignorance of religious truths, and the moſt amazeing wickedneſſe, did, almoſt univerſally, prevail: — as well as what was the ſucceſſe of ſo great and extraordinary an undertakeing. — From the ſmalleſt beginings; and, by the wiſeſt, and moſt reaſonable, methods;* chriſtianity *aroſe, ſwiftly, to all it's height and glory. Like a grain of muſtard-ſeed; which, from a ſmall ſeed, quickly ſhoots up, to a conſiderable ſtalk, and a great many ſpreading branches. Or, like a little leaven; which quickly diffuſeth itſelf through the whole lump. Or, finally, like* the ſtone, *in* Daniel's *viſion; which was cut, out of the mountain, without hands; and preſently became, itſelf, ſo great a mountain, as to fill the whole earth.*

Without the power and influence of the temporal magiſtrate, chriſtianity *ſpread, and gained ground. Nay; in oppoſition to all the wit, and malice, of a corrupt world, it, almoſt every where, became victorious; and triumphed, by the force of it's own innate goodneſſe, as well as by external evidence.*

For

For three hundred years, chriſtianity *lived, and floriſhed, under numberleſſe* difficulties *and diſcouragements; and, amidſt frequent, and fierce, perſecutions. After the* roman empire *became* chriſtian, *it was greatly corrupted; 'till the* empire *fell; and made way, for the dominion, and grandeur, of the* biſhop of Rome. *Under whom, the corruption aroſe to an amazeing height; and* true chriſtianity *was almoſt loſt, for ſeveral ages.*

It is not much above two hundred years, from the commencement of the glorious reformation. *Since which, the* proteſtants *have not been able, intirely, to ſhake off the* ſpirit of infallibility and perſecution. *We live, indeed, in a day, when* liberty *is in the aſcendent; and ours the happy nation, where it is injoyed, in a more ample manner, than in any other age, or nation, whatever. — Thanks be to* heaven, *for the ineſtimable bleſſing, of the illuſtrious houſe of* Hanover! — *But it is ſcarce half an age, ſince* liberty, *the greateſt of temporal bleſſings, was præcarious. It is, therefore, no wonder, that the* ſtudy of the ſcriptures, *(as well as of other* arts *and* ſciences,) *is capable of improvement; and that, by* free inquiry, *ſome things are found to have been miſrepreſented, in the ages of* darkneſſe *and* tyranny.

May heaven grant mankind univerſal liberty; *and ſettle it upon the moſt firm and laſting baſis! And, as* knowlege *increaſes, may* virtue *and* true piety *proportionably increaſe; and* chriſtians *adorn their* moſt excellent religion, *by a ſuteable temper and practice!*

The author's ſincere attempt to promote ſo extenſive a good, *according to his capacity and ſtation, doeth, at preſent, afford him the higheſt pleaſure: will, (he doubts not,) yield him the moſt eaſie and ſatisfying reflections, in the concludeing ſcenes of life; and be reviewed, with tranſport, in the* cœleſtial manſions, *and through the endleſſely revolveing ages of* eternity. Amen!

Grainge-walk, Southwark.
September 1. 1735.

THE

THE HISTORY OF THE FIRST PLANTING OF THE CHRISTIAN RELIGION, &c.

The INTRODUCTION.

SECT. I.

THE WISE AND POWERFUL CREATOR ſeemeth evidently to have deſigned, and hath actually made, a very great variety of creatures, both animate and inanimate; though the gradations are ſo eaſie and gentle, that the higheſt and moſt perfect of an inferior claſſe falls very little ſhort of the loweſt and leaſt perfect of thoſe of a ſuperior rank and order. Nay, there is not only a difference between the various ranks and orders of created beings; but even, in the ſame ſpecies, the difference is great and remarkable. SECT. I.

As to the race of men; GOD hath made them reaſonable and free agents; though they appear to be of a low rank, compared with other intelligent beings. But, if we look into the *human ſpecies* itſelf, different men have very different natural capacities. All men have (no doubt) had the means of attaining that knowlege, which is abſolutely neceſſary to ſalvation; in what time, or place, ſoever, they have lived. But *that great being*, who created the world with

SECT. I.

ſuch an amazeing variety, and gave ſome men a capacity much ſuperior to others, might (very conſiſtently with the ſame wiſdom and goodneſſe) make different diſcoveries, at different times, or to different perſons, or nations; either by *immediate revelation*, or *authentic tradition:* but always upon theſe two expreſſe conditions; *namely*, that ſuch *a revelation* ſhould be looked upon, as a ſuperior capacity, or additional talent, capable of very great improvements, and for which they, who have it, remain accountable; — and, likewiſe, that they ſhould uſe all the *poſitive inſtitutions* of ſuch a *revelation*, in an intire ſubordination to things, which are of an eternal, unalterable, nature; *namely*, juſtice and charity, temperance and piety.

In order to ſee the propriety of GOD's giving the *chriſtian revelation*, it will be proper to take a brief view of the ſtate of mankind. — The *nations* in general were ſunk into an amazeing degree of vice and wickedneſſe; and what greatly ſupported and incouraged their vicious practices, was, their profound ignorance of the *true God*, and their ſtupid and abſurd *idolatry*. The *nation of Iſrael*, who retained the moſt juſt notions of *the deity*, had a *ſtanding revelation* of the *divine* will; and were raiſed up, to bear their teſtimony againſt the great *corruptions of religion*, and particularly againſt *idolatry*. But they, alſo, about this time, were themſelves fallen into great and amazeing corruptions; relying more upon their deſcent from pious anceſtors, and upon the obſervation of rites and ceremonies, than upon perſonal virtue and real piety; and, by their traditionary divinity, makeing void *the ſcriptures*, which contained *the revelation of the mind and will of* GOD. — In ſuch a ſtate of things, how could an *univerſal reformation* have been effected, without the divine interpoſure?

The *heathen ſages and philoſophers*, though ſome of them men of diſtinguiſhed knowlege and virtue, had in vane attempted an *univerſal reformation*. Their *prieſts* and *poets* rather corrupted, than reformed, *their religion*. —The *doctors* of the *jewiſh nation* had, by their gloſſes, taken away the key of knowlege, and obſcured the light of *divine revelation*. But, notwithſtanding that, their *antient prophets* had ſo frequently and expreſly propheſied that, about this time, an extraordinary perſon was to come, who ſhould be a *light to the nations, as well as the glory of* Iſrael, that it was become the national expectation; and the *jews*, in general, were daily looking for his appearence.

SECT.

SECT. II.

SECT. II.

JESUS (who was the *great prophet and ſavior of the world*, and of whoſe coming the *antient jewiſh prophets* had ſo expreſly propheſied) deſcended, in a miraculous manner, from *Mary*, a virgin, of the family of *David*, and was borne at *Bethlehem*.

Beſides ſome extraordinary events, which attended his birth, we are informed that he was circumciſed, on the eighth day; and afterwards preſented in the temple, according to the cuſtom of the *jewiſh* law. But there is little ſaid of the early and private parts of his life, except his going up to the temple, at the feaſt of the *paſſover*; when, though he was only twelve years of age, he gave manifeſt proofs of uncommon wiſdom. After that, he returned to *Nazareth*, and was ſubject to his parents.

The nations, in general, had grievouſly abuſed *the law of nature*; and had been, for many ages, without any *writen, divine, revelation*. But, among the *jews*, the *law* and the *prophets* continued in full force and obligation, 'till the coming of *John the baptiſt*. From the time of his appearing, to *Iſrael*, as a *prophet*, the way began to be more immediately præpared for the approach of *the kingdom of* GOD; and all pious and well-diſpoſed perſons indeavored to qualifie themſelves to be the proper ſubjects of *that kingdom of righteouſneſſe*.

When an *univerſal reformation* was going to be attempted, it was highly fit and proper to begin with the *jews*; as they acknowleged *the true* GOD, and retained the ſoundeſt principles of *religion*; though greatly obſcured, and too little regarded in practice. — Accordingly; in the fifteenth year of the reign of *Tiberius Cæſar*, then *emperor of Rome*; *that is*, reckoning from the time of his being taken in co-partner, with *Auguſtus*, in the *empire*, *Pontius Pilate* being *procurator* of *Judæa*, and *Herod Antipas tetrarch* of *Galilee*; *John*, the ſon of *Zacharias*, of the race of the *jewiſh prieſts*, came, in the character of an extraordinary prophet; and appeared in the towns and villages, which lay diſperſed in *the wilderneſſe of Judæa*. He was borne but a few months before JESUS; and was called *the baptiſt*; becauſe he emblematically *baptized* his followers, as well as *preached the baptiſm of repentence for the remiſſion of ſins*. His garb, and ſevere manner of life, repreſented that of the antient prophet *Elijah*; and his *ſpirit*, and buſineſſe, were like his. For he came

SECT. II.

to call upon the nation to reform: allegeing, as his main argument, that *the kingdom of the meſſiah* was at hand; in which no deſcent from pious anceſtors, no national privileges, nor external performances; nor any thing elſe, but real virtue and unfeigned holineſſe, would be accepted of GOD.

Thus (like the harbingers ſent, by great princes, to prepare their way before them) he levelled mountains, filled up vallies, made crooked things ſtraight, and rough places plane, to ſmooth the way for the approach of *the great king, the meſſiah.*

The reckoning of the *jews*, from *Daniel*'s famous prophecie of the ſeventy weeks, was now up and finiſhed; and *they were daily looking when the kingdom of* GOD *would appear.* When *John*, therefore, preached, concerning the ſpeedy approach of the *meſſiah*'s *kingdom*, and baptized the proſelytes, whom he made, it greatly alarmed the whole nation; ſo that multitudes flocked out to him, from all parts of *Judæa*; and were baptized of him, in the river *Jordan*; *confeſſing their ſins.* And not only the people ſuſpected that *John* was the *meſſiah*; but even the *jewiſh ſanhedrim* ſent a deputation of *prieſts* and *levites*, in a ſolemn manner, from *Jeruſalem*, to inquire of him, "Who he was? and whether he himſelf was not *the* CHRIST?" In anſwer to which, *John* openly declared, "That "he was not *the* CHRIST; but that great and extraordinary perſon "was among them; though, as yet, they knew him not. And, not-"withſtanding he came after him, he was ſo far his ſuperior as "that he was unworthy to do the meaneſt office for him." —One particular, in which *John* declared that great perſon would excel him, was, "that though he himſelf baptized, only with water, un-"to repentence, the *meſſiah* would *baptize* with *the holy ſpirit, and* "*with fire.*"

When *John* had preached about half a year, and a great part of the people were *baptized* by him, JESUS of *Nazareth*, who was then about thirty years of age, came alſo to *John*, at *Jordan*, to be by him inveſted in his high and ſacred office by *baptiſm.*

And (as he had emptied himſelf upon his incarnation, and was now going to enter upon his *prophetic office*, or public miniſtry) as ſoon as he came up, from the river, the heavens were opened, and *the holy ſpirit* was poured down upon him; attended with the rays of a viſible glory. And a voice, at the ſame time, came from *the excellent majeſty*, declareing him to be *the well-beloved ſon of* GOD. —When JESUS, the great high-prieſt, was thus conſecrated, by being baptized with water, and anointed with the *holy ſpirit*, and with power

power [a], he was led, by *the ſpirit*, into a ſolitary wilderneſſe, where he faſted forty days and forty nights; as *Moſes* and *Elias* had done, before they attempted a reformation in *Iſrael*. SECT. II.

And, after he had reſiſted a great and remarkable temptation, he returned, in the power of *the ſpirit*, into *Galilee*; where he began to work miracles, and gather diſciples, *who ſaw his glory, and believed on him*.

[b] *John Baptiſt*, who ſtill continued preaching and baptizeing, bore teſtimony to him, and told the people, "that he was the very perſon, of whom he had ſpoken; that JESUS his diſciples were to increaſe, but his to decreaſe; that JESUS was ſent of GOD, and ſpoke the words of GOD; and that GOD had not given *his ſpirit* by meaſure unto him."

Soon after this, *John* was caſt into priſon, for his free, but juſt, reproofs of *Herod Antipas*, the *tetrarch of Galilee*; by whoſe orders, he was alſo afterwards beheaded. When *John* was caſt into priſon, JESUS (who had now ſuch *a fulneſſe of the ſpirit*) began more publicly to preach repentence (as *John* had done) to præpare men for the coming of *his ſpiritual kingdom*. By his own perſonal miniſtry, JESUS made ſeveral diſciples (who were *baptized*, like the diſciples of *John*; to intimate that purity of mind and life, to which they were now called.) And, after a night ſpent in prayer and devotion, he, according to the directions, which he then received from *his father*, ſelected, the next morning, twelve, from among the multitude of his *diſciples*, whom he alſo called and conſtituted APOSTLES. They were to be the prime miniſters of *his kingdom*. And, therefore, he took a particular care to train them up, for the great work, to which they were deſigned; by allowing them commonly to live, and very familiarly to converſe, with him; that they might be thoroughly acquainted with his perſon, life, doctrine, and miracles; and, particularly, that they might be able to bear witneſſe to the world of *his reſurrection*.

Their names were, *Simon Peter*; *James the elder*, and *John* his brother: *Andrew*, [brother to *Simon Peter*;] *Philip*, *Thomas*, *Bartholomew*, *Matthew*, [who was alſo called *Levi*, ſon to *Alphæus*;] *James*, [ſon of another *Alphæus*. He was alſo called *James the leſſe*, and the *brother*, or *kinſman*, of our LORD.] *Simon Zelotes*. *Judas*, the brother of *James the leſſe*; [who was, likewiſe, called *Lebbæus* and *Thaddæus*.] And, laſtly, *Judas Iſcariot*, who afterwards *betrayed* HIS LORD

[a] Exod. xxix. 4; 7.
[b] See Dr. *Lardner's introduction* to the *Credibility of the goſpel-hiſtory*, part ii.

SECT. II.

LORD. [*See the note on the hiſtory before St. James, p.* 7, 8.] — With theſe twelve men, *Jeſus* travelled through the towns and villages of *Judæa*; reſorting, likewiſe, to *Jeruſalem*, at the great feſtivals of the *jewiſh nation*.

The doctrine, which he preached, was, that men ſhould repent; for he *came not to call the righteous, but ſinners, to repentence*. He farther taught, that GOD *is to be worſhiped in ſpirit and truth*; and that ſuch worſhip will be accepted, in all places. *That the things, which defile a man, are thoſe, which procede out of the heart; evil thoughts, murthers, adulteries, fornication, theft, falſe-witneſſe, blaſphemies. But to eat with unwaſhen hands defileth not a man.* That the great branches of men's duty, are, to love GOD above all, and *their neighbors as themſelves:* That men ſhould do to others, as they could reaſonably deſire that others, in like circumſtances, ſhould do to them. That they ought to imitate GOD, in mercy, forgiveneſſe, and all goodneſſe. That they ought to be pure in heart, as well as unblameable in their outward actions. That they ought to pray, faſt, and give alms, not out of vane oſtentation, or to *be ſeen of men*; but to do all things with an eye to the approbation and acceptance of GOD, who ſeeth the moſt ſecret, as well as the moſt public, actions.

He recommended modcrate affections for the things of the preſent world; and bade men *ſeek, in the firſt place, the kingdom of* GOD, *and his righteouſneſſe*; and, without ſolicitude and anxiety about the concerns of the preſent life, to confide in the providence of GOD, who overſees and directs all things. — He aſſured them that they, who believed in GOD, and in him whom GOD had ſent, and obeyed the commandments delivered by him, ſhould injoy eternal life: And that, in order to their injoying it, he himſelf would raiſe them up, at the laſt day. That GOD had given all judgment and authority to him; and that he would come again, and render to every man according to his works. — And of this doctrine, taught by him, he required a ſincere and open profeſſion; declareing, *Whoſoever ſhall confeſſe me before men; him will I, alſo, confeſſe before my father, who is in heaven. But whoſoever ſhall denie me before men; him will I, alſo, denie, before my father, who is in heaven.*

Theſe, and the like excellent precepts, and powerful inducements to all virtue, he taught and inculcated, every where; to the poor, as well as to the rich; and to perſons in high ſtations, as well as to the multitude. Sometimes, he ſpoke planely, and ſometimes in the more covert way of parable and ſimilitude; as they were able to hear, or dif-

diſpoſed to regard, him. But, always, with ſuch a mixture of authority and familiarity for the manner, ſuch weight and dignity for the matter of his diſcourſes, that the multitude *wondered at the gracious words, which proceded out of his mouth*; and even his enemies were obliged to acknowlege, that *never man ſpoke as he did.* SECT. II.

As he went about, teaching this doctrine, he worked many miracles, as evidences of the truth of what he ſaid, and that the *father* had ſent him. He turned water into wine; fed, with a few loaves and fiſhes, great multitudes, in deſert places; walked upon the ſea; calmed the winds and the waves; gave ſight to the blind, hearing to the deaf, ſpeech to the dumb, ſoundneſſe and ſtrength to the lame, and thoſe that were bowed down; healed diſeaſes of all ſorts, even the moſt inveterate, and ſuch as were otherwiſe reckoned incureable; reſtored to their right minds dæmoniacs, or *lunatics*; and even raiſed the dead. — Theſe miracles were performed, at his word, in an inſtant; and ſome were worked on perſons at a diſtance from him. They were done, by him, in the moſt public and open manner, at *Jeruſalem*, and in every part of *Judæa* and *Galilee*: in cities, in villages, in ſynagogues, in private houſes, in the ſtreets, and in the high-ways; in the fields, and in the wilderneſſe; upon a great many of the *jews*, and upon ſome few *gentiles*: before *ſcribes*, and *phariſees*, and *rulers of ſynagogues*; when he was attended, ſome times, by a few perſons; but at other times, by great multitudes. And, in a word, before men of all characters.

There were alſo, in the courſe of his miniſtry, divers other ſignal teſtimonies given to him. Beſides the voice from heaven, at his *baptiſm*, he was transfigured, in the preſence of three of his diſciples; *when his face ſhone like the ſun, and his raiment was white as the light. And a bright cloud overſhadowed them; and behold a voice came out of the cloud, ſaying,* "*This is my beloved ſon, in whom I am well pleaſed; hear ye him.*" At another time, being at *Jeruſalem*, ſurrounded by a great multitude, and having prayed, "*Father*, glorifie thy name;" there came a voice from heaven, ſaying, "I have both glorified it, and will glorifie it again."

To all theſe great and extraordinary things he appealed, as proofs of his divine miſſion and authority; refering men to the witneſſe of *John*, the miracles which he himſelf had worked, and theſe teſtimonies from heaven.

Beſides the wonderful works done by him, he alſo manifeſted a clear knowlege of the thoughts and deſigns of men; and foretold, frequently, expreſly, and with many circumſtances, his own death and

SECT. II.

and reſurrection; the deſcent of the *holy ſpirit* upon the APOSTLES; their ſufferings and ſucceſſe; the deſtruction of *Jeruſalem*; (at the proſpect of which, he was ſo much affected, as to lament over that city with tears; notwithſtanding he foreſaw they would apprehend and murther him:) And he prædicted many other events; that, when they came to paſſe, his diſciples and others might be confirmed in their faith in him, and his doctrine.

Once, dureing his own perſonal miniſtry, as a ſpecimen of their future work, and a trial of their abilities, he ſent forth his twelve APOSTLES, with power over evil ſpirits; and to heal the ſick, and cure all diſeaſes, as a teſtimony of their doctrine; which was, that *the kingdom of* GOD *was at hand.* And, accordingly, they went, by two and two, through the towns and villages of *Judæa*, to præpare the way before his face, and to proclame what he had taught them; the ſubſtance of which, was, "that all *Judæa* ſhould repent; becauſe the *holy kingdom* of the *meſſiah* was approaching." But that expedition was ſoon over. And, when they returned to JESUS, to attend upon him, he gave to ſeventy other of his diſciples the like commiſſion and extraordinary powers; that they might go over *Judæa*, a ſecond time, with the ſame ſolemn meſſage, and work like miraculous cures.—All theſe things were ſtill farther to rouze men's attention to what was to follow.

While GOD thus glorified him, he voluntarily lived in a mean condition, without external ſtate and ſplendor; and was exceedeing meek and condeſcending in his behavior towards his diſciples; and towards all, who reſorted to him, for inſtruction, or relief: at the ſame time, freely declareing to all their duty, and impartially correcting the faults and failings of his diſciples; and, with a true *prophetic* reſolution and intrepidity, reproveing the hypocriſie, pride, ambition, covetouſneſſe, falſe maxims, and vane traditions, of the *ſcribes*, *phariſees*, and *ſadducees*, and of the great and powerful of the *jewiſh nation.*

For the laſt year of his public miniſtry, the twelve APOSTLES ſeem to have lived with him, as his family, or conſtant attendents. The twelve appear, all of them, (except *Judas Iſcariot*) to have been men of great ſimplicity and integrity; but they were all carried away with the national prejudice; *namely*, "that the *meſſiah* ſhould be a *temporal prince*, as well as a *prophet*;" and they expected to be the leading men in that his *temporal kingdom.*

That prejudice ſeemeth to have taken it's riſe from their not carefully and ſufficiently diſtinguiſhing between CHRIST's firſt and ſe-

cond

cond coming. His *firſt coming* was (according to the *antient prophets*) to be in the form of a ſervant; poor, meek, patient, and humble. But his *ſecond coming* will be glorious and majeſtic, like *meſſiah the prince, the king of kings, and lord of lords.* That prejudice, from whenceſoever it aroſe, (as well as many others) OUR LORD indeavored gently to remove. But they never ſaw through their miſtake, 'till after the effuſion of the *holy ſpirit.* SECT. III. Acts i. 1.

To theſe twelve he gave a ſecond commiſſion, as his APOSTLES; and promiſed them full power, inſtructions, and credentials, in order to erect *his kingdom*, after his reſurrection and aſcenſion. But their minds ran ſo much upon *the temporal kingdom*, and the *meſſiah's abideing for-ever*, that they could not bear to hear him talk of *dying*. He, therefore, often took occaſion to ſpeak of it. But they hoped he had ſome figurative meaning, and that he would never really die — To prevent their forſakeing him, upon his crucifixion, he likewiſe (as has been already obſerved) admitted the three moſt inquiſitive of them, to behold his *transfiguration*, upon the mount; as an emblem of that future *kingdom* and glory, to which he ſhould finally arrive; and in which he will appear, at his ſecond coming, notwithſtanding the mean and ſuffering condition, in which they then beheld him.

SECT. III.

JESUS, haveing ſo fully taught and confirmed his doctrine; and made ſeveral diſciples, in *Jeruſalem*, *Judæa*, and *Samaria*; but chiefly in *the lower Galilee*; and haveing trained up the twelve, whom GOD had given him to be his APOSTLES, (to train up whom was one great part of his buſineſſe here below,) he went up to *Jeruſalem*, at the public feſtival of the *paſſover*. For he knew that the time of his departure out of this world was juſt approaching, and that the *father* had put all things into his hands. He, therefore, took his leave of his diſciples, in the moſt affectionate and inſtructive manner, and appointed a memorial of himſelf, and of his love; *namely*, "that "of eating bread, and drinking wine, in commemoration of his dying "for their ſakes; and as a pledge of his future returning, with "power and glory, to raiſe them, and make them eternally hap-"py." After which, he retired to a private place, whither he had

SECT. III.

Acts i. 1.

uſed ſometimes to reſort with his diſciples; and haveing intirely reſigned himſelf to the will of his *father*, with regard to the bitter ſufferings approaching; of which he then had a near and moſt affecting proſpect; he was baſely and ungratefully betrayed, by *Judas Iſcariot*, one of his own *diſciples*, for a ſmall ſum of money; who delivered him into the hands of his grand enemies, the *chief-prieſts* and *elders* of the *jewiſh nation*.

He was particularly acquainted with their enmity to him, and foreſaw that he ſhould then be apprehended, and put to death. But he would not, for all that, decline going up to *Jeruſalem*, at that feſtival; neither would he uſe his power, in reſiſting, or makeing his eſcape. No! he was willing to ſeal the truth of his doctrine with his own blood; and to be as exemplary in his death, as he had been in his life; that he might teach his followers "rather to ſuf-"fer with the truth, than betray it; and that life itſelf is no longer "to he valued, than it is conſiſtent with integrity, and the practice "of righteouſneſſe." He died, therefore, as a martyr, and was cut off, but not for himſelf: voluntarily *giving his ſoul an offering for ſin*, that he might redeem men from iniquity, and introduce everlaſting righteouſneſſe. For his death was planely voluntary; as he foreſaw the treatment, which he was to meet with, from the leading men of the nation of the *jews*; and yet bravely went among them, and without reſiſtence ſuffered them to take away his life.

Nor was it any wonder that they ſhould ſo treat him; conſidering their great wickedneſſe, and his unpopular character, as *a faithful prophet*. For he had often and freely reproved their pride and hypocriſie; their laying a greater ſtreſſe upon their deſcending from *Abraham*, and the *patriarchs*, and upon rites, ceremonies, and poſitive inſtitutions, than upon real virtue, and true piety: their joſtling out the *ſcriptures*, by the *ſyſtems* and *traditions*, which they had received from their *fathers*; their keeping the people in a blind ſubjection and dependence upon themſelves, and leading them into error and wickedneſſe; and, in one word, for all their enmity to truth and goodneſſe. And, as his life and doctrine were ſo remarkably holy and excellent; and his miracles ſo evident and undeniable, ſo many and beneficent; that his character and authority among the people were not ſmall; they were reſolved upon his death; and had often attempted it, though hitherto they had attempted it in vane.

But, now, the hour appointed for his ſuffering death being come, *Judas* betrayed him into the hands of the leading men among the

jews;

jews; by whom he was examined and condemned, after he had in their preſence ſolemnly avowed his great character. And then was by them accuſed, and proſecuted, before *Pontius Pilate*, the *Roman procurator*; who, at their earneſt and clamorous importunity, was prevailed upon, againſt his own conſcience, to condemn him to be crucified. And, accordingly, he was crucified, near *Jeruſalem*, at the great feaſt of *the paſſover*, in the common place of execution, between two malefactors. However; dureing this very extraordinary ſcene of ſufferings, there were ſome extraordinary teſtimonies given to his innocence and dignity. There was a darkneſſe of three hours continuance over the whole land; the veil of the temple was rent aſunder from the top to the bottom; and the earth did quake, and the rocks were rent.

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Acts i. 1.

JESUS, haveing expired on the croſſe, and *Pilate* haveing received particular information that he was dead; the body was, with his leave, taken down from the croſſe, and laid in a ſepulchre, in which never man before was laid. And the *jewiſh ſanhedrim* took care to have the ſepulchre ſecured by a guard of *ſoldiers*; *leſt* (as they ſaid) *his diſciples ſhould come by night, and ſteal him away*; *and then ſay to the people*, "*He is riſen from the dead.*"

As to the effect, which this treatment of JESUS had upon the APOSTLES. When *Judas*, the traitor, ſaw that he was condemned, he was greatly concerned for what he had done; and went, and returned the money to the *jewiſh ſanhedrim*, ſaying, "I have ſined, in haveing betrayed innocent blood." To which they anſwered, "What is that to us? ſee you to that." And he threw them down the money in the temple; and, in extreme anguiſh of mind, went and hanged himſelf. The eleven other APOSTLES greatly bewailed and lamented JESUS his death. And (though they knew too much of his innocence and integrity to take him for an *impoſtor*, yet) they were greatly perplexed, and confounded, in their own minds, and ſcarce knew what judgment to form concerning him. Though thus they ſeem generally to have thought; that the *jews* had cut him off from obtaining the *temporal kingdom*, which they imagined he had all along deſigned to eſtabliſh. But, in the midſt of all their anxiety, they ſeem to have had little, or no, expectation of his reſurrection.

However; as he had no ſin, death had no power over him. Though, therefore, he willingly ſubmitted to it, for a time, yet, early in the morning, on the third day from his crucifixion and burial, he came to life again; notwithſtanding the great precautions of his

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enemies, *who had all the power and authority, in that country, at their ſervice, on that occaſion.*

Acts i. 1. Now *a reſurrection from the dead* being an event of ſo ſurprizeing and extraordinary a nature, and withal ſo ſtrong an evidence in his favor; and as the APOSTLES were appointed of GOD to be witneſſes of that grand fact unto the world; they were permitted to live with him, that they might be thoroughly acquainted with him. They were fully convinced (as multitudes both of his friends, and enemies, were) that he was certainly dead; and they had all the ſatisfaction, which they could reaſonably deſire, of the truth and reality of his reſurrection. To præpare them to attend to a caſe ſo extraordinary, with due compoſure and care, he had not only mentioned his death and reſurrection, frequently, before he ſuffered; but, after his reſurrection, the diſcoveries were made gradually; and frequently, and in various manners, repeted. Several women, who had been the diſciples of JESUS, went, early in the morning, to the ſepulchre. And they found the ſepulchre open, and the body gone. Upon which, *Mary Magdalene* went into the city, and told *Peter* and *John*, that the ſepulchre was open, and the body removed. This occaſioned the two apoſtles to run, in great ſurprize, to the ſepulchre. And, upon examining the ſituation of the linen-cloathes, in which his body had been wraped, and the napkin which had been upon his head, it appeared to them to be highly probable that JESUS was riſen from the dead. While *Mary Magdalene* was gone to carry that meſſage to *Peter* and *John*, and before they came to the ſepulchre, an angel told the other women, that he was riſen from the dead, and that they ſhould go, and tell his diſciples that he was riſen. They went into the city with that meſſage. In the mean time, *Mary Magdalene* came back to the ſepulchre, with *Peter* and *John*; and, when they were gone away, ſhe continued at the ſepulchre. Then JESUS appeared, and diſcovered himſelf gradually to her. She went (as JESUS had commanded her) and told the diſciples; but moſt of them gave little, or no, credit to what ſhe ſaid. His ſecond appearence was to the other women; as they were returning, the ſecond time, from viewing the ſepulchre. And he ſent them, in like manner, to tell his diſciples, that he was riſen from the dead. His third appearence was to *Simon Peter*. His fourth was, when he joined in company with two of his diſciples going to *Emmaus*. And (when he had ſufficiently præpared them for the greateſt attention) he appeared to ten of the APOSTLES. That was the fifth appearence of our LORD, after his reſurrection.

The ſixth appearence was to all the eleven APOSTLES. The ſeventh appearence was to ſeven of his diſciples, at the lake of *Tiberias*, as they were fiſhing there. The eighth appearence was to all the eleven APOSTLES, upon a mountain in *Galilee*. The ninth was to five hundred of his diſciples, at once; perhaps upon the ſame mountain, in *Galilee*, The tenth appearence was to *James*, the brother (or kinſman) of our LORD. The eleventh to all the APOSTLES, at *Jeruſalem*, juſt before his aſcenſion. — Beſides theſe eleven, he made ſeveral other appearences to his diſciples, which are not particularly ſpecified; and that for the ſpace of forty days. And, upon ſuch appearences, his converſation generally turned upon ſomething that related to the goſpel-kingdom. SECT. III. Acts i. 1, &c.

The evidences, which they had of the truth of his reſurrection, were ſuch as theſe. They had known him very well, before he died; and, after his reſurrection, they ſaw him again. They knew his face, his air, his ſtature, his voice, his looks, and all his features and lineaments. They talked to him, and heard him talk, upon various ſubjects, about which they had frequently converſed, before his death. They eat with him, and ſaw him eat. Nay; they felt and handled his body; and were ſure that it was no ſpectre, nor apparition. They ſaw, and touched, the very ſcars of the wounds, which he had received on the croſſe. And (in one word) had all the ſatisfaction, which they themſelves deſired; or which the moſt ſcrupulous perſon could wiſh for, to convince him that his friend was alive, and preſent with him.

When he had convinced them; (who were indeed very hard to be convinced;) and had ſatisfied them, by plane facts, and clear, irreſiſtible, evidence, that (though he had been crucified) he was certainly come to life again; — he told them, that all power was committed unto him, both in heaven and upon earth; and then he repeted their *apoſtolic commiſſion*; which was, that they ſhould *go, and teach all nations, baptizeing them in the name of the father, and of the ſon, and of the holy ſpirit; teaching them to obſerve all things whatſoever he had commanded them.* And, then, he emblematically breathed upon them, as præfigureing the *gift* of the *holy ſpirit*, which he deſigned ſhortly to beſtow upon them; and by which they ſhould be qualified for the full execution of their commiſſion.

When he had given to theſe APOSTLES (whom he had choſen by the *holy ſpirit*[c]) all the inſtructions about *the kingdom of* GOD, which

Ver. 2. [c] *Whom he had choſen by the holy ſpirit.*] *Beza* hath mentioned two antient manuſcripts, that ſo joined the words; *namely*, διὰ πνεύματος ἁγίου ὃς ἐξελέξατο, &c.

and

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Acts i. 6, &c.

which their minds were capable of, and which the ſtate of things then required; he ordered them to tarry at *Jeruſalem*; (the very place, where he had been crucified ſo lately; and from whence their fears would be moſt apt to drive them;) 'till he ſhould ſend down upon them *the holy ſpirit*; "And that (ſaith he) is the promiſe of "*my father*, of which you have heard me ſpeak formerly. For "*John* baptized only with water, as præparatory to my coming; "but, within a few days, ye ſhall be baptized with *the holy ſpirit*, "whoſe coming down ſhall be attended with a glory, like a flame "of fire."

Haveing thus ſet all things in order for a return to his *father*, he led the APOSTLES out of *Jeruſalem*, to that part of the mount of *Olives*, which was called *Bethany*; that there they might ſee him aſcend into heaven. He had before intimated to them, ſince his reſurrection, that all power was committed unto him, both in heaven and upon earth; and had, likewiſe, ordered them to go and tarry, ſome time, at *Jeruſalem*, the *metropolis* of the kingdom. — They, hearing

and Dr. *Mill* hath informed us, that two of *Stephens* his manuſcripts did ſo join the words. But *Beza*'s moſt antient manuſcript (now called the *Cambridge* manuſcript) is yet a more evident confirmation. For there the words ſtand thus, ἄχρι ἧς ἡμέρας ἀνελήφθη, ἐνετειλάμενος τοῖς ἀποστόλοις, οὓς ἐξελέξατο διὰ πνεύματος ἁγίου. *Until the day that he was taken up, when he had given commandments unto the apoſtles, whom he had choſen by the holy ſpirit.* [See *Beza in loc.* & *Weſtſtein.*]

The *ſyriac*, alſo, and *æthiopic* verſions, have rendered it, as we have here done. And, though the ſenſe, given in our common *engliſh tranſlation*, is according to the more uſual order of the words, as they now ſtand in *the original*; yet (as there are no ſtops in the moſt antient manuſcripts) the words may be ſo pointed, as very well to admit of the ſenſe here given. And I am apt to think that this ſenſe is more agreeable to the current of *holy ſcripture*. For, though, when OUR LORD had emptied himſelf, and was in his ſtate of humiliation, he had conferred upon him, before he began his miniſtry, *the ſpirit*, without meaſure; and preached, acted, and worked miracles, by *that fulneſſe of the ſpirit*; yet I do not remember any text of *ſcripture*, which intimateth his acting by *the ſpirit*, after his *reſurrection*. I, therefore, would rather refer this agency of *the ſpirit* to CHRIST's chooſing of the APOSTLES, dureing his ſtate of humiliation, than to his giving them commandments, after he was riſen, and had entered upon his ſtate of exaltation. — The APOSTLES being choſen, or pointed out, by *the ſpirit*, is according to other repreſentations in *ſcripture*. [Acts xiii. 2.] *The ſpirit* (by the mouth of the prophets at *Antioch*) ordered *Saul* and *Barnabas* to be ſeparated unto the work, to which he had lately called them. Nay; even *inferior officers* were ſo appointed. [*Acts* xx. 28.] *The holy ſpirit* had made ſome of *the elders* at *Epheſus*, *biſhops*. — But, if any perſon ſhould chooſe to read all, between ἡμέρας, and ἀνελήφθη, in a *parentheſis*; and refer [CHRIST's *giving commandments by the ſpirit*,] to what he did, dureing his perſonal miniſtry here upon earth, or before his crucifixion: he may retain the common order and punctuation of the words; and a ſenſe, which I cannot but very much approve: though I prefer the order, in which they are placed in the *Cambridge* manuſcript; and the interpretation, to which that ſeems moſt naturally to lead us.

hearing theſe things, and haveing their minds ſo præpoſſeſſed with the hopes of that *temporal kingdom*, which the *jews* at this day do fully expect; and, being ſurprized that JESUS had ſaid nothing about it, they were very deſireous to know, "Whether he would "not now be pleaſed to ſhake off the *Roman yoke*, and reſtore the "dominion to *Iſrael?*" For they were anxious to be acquainted, what part they ſhould tranſact, in that grand revolution; and were, very probably, ſurprized to think that ſo wicked and ungrateful a nation, as that of the *jews*, ſhould be ſo highly favored; and that ſo very ſoon after they had murthered *the* LORD *of life and glory*. When they propoſed that queſtion, JESUS replied. "It is not your "buſineſſe, at preſent, to know particularly the exact times and "ſeaſons, which *my father* hath at his own diſpoſeal, and which he "hath wiſely calculated and proportioned to the circumſtances of "men and things. For ſuch a diſcovery you are not as yet able to "bear. But (as I have often told you) *the holy ſpirit* ſhall be "poured down upon you, and then ye ſhall underſtand the nature "of *my kingdom*; and ſhall be inabled to ſpread it, with great ſwift-"neſſe and ſucceſſe; both through *Jeruſalem*, *Judæa*, *Samaria*; "and unto the uttermoſt boundaries of the earth."

SECT. III. Acts i. 6, &c.

When he had made an end of ſpeaking; and, like a departing friend, left his laſt commands with them; he lifted up his hands upon the APOSTLES, and, in a moſt ſolemn and affectionate manner, took his leave of them, and bleſſed them, And then, in their ſight, (as *Elijah* did in the ſight of his ſucceſſor *Eliſha*, who was thereupon to receive a double portion of *his ſpirit*,) JESUS mounted, gradually, up into the air; and the holy angels, in a cloud of glory [d], conveyed him, out of the APOSTLES ſight, into the third heavens, the manſions of glory and bleſſedneſſe: Where he was received in a triumphant manner, ſeated at *his father*'s right hand; and the government of the whole world, from thenceforth, committed unto him.

The APOSTLES ſtill continued looking up, after him, with fixed and longing eyes; as hopeing, perhaps, that he would ſhortly return; — until two angels appeared unto them, like men, but in a glorious form, and bade them gaze no longer there. For JESUS was received up into heaven, quite out of their ſight; and there he was

Ver. 9. [d] Deut. xxxiii. 26. Pſal. civ. 3. Rev. i. 7. *and* xiv. 14. Compare alſo, with this, the tranſlation of the prophet *Elijah*, 2 Kings ii. 11. who was conducted o heaven by *angels*, which appeared like horſes and chariots of fire, or in a bright nd luminous manner.

SECT. IV.

Acts i. 12.

was to continue 'till the time of the reſtitution of all things. But they withal aſſured them, that, though he was now gone from our world, he ſhould, at the laſt day, return in the clouds of heaven, and with the holy angels; and that in full as glorious and triumphant a manner, as they had now ſeen him taken up into heaven.

According to the order and direction of the angels, the APOSTLES returned to *Jeruſalem*, from *mount Olivet*; the higheſt part, or foot, of which mountain, was five furlongs from *Jeruſalem* [c]. But *Bethany*, the place, from which JESUS aſcended, was about a mile from the city; and that ſpace, the *jews* (who, by the decree of their wiſe men, were allowed to walk ſo far on their ſabbath-days) uſed to call *a ſabbath-day's journey* [f]. Perhaps that decree of their wiſe men took it's riſe from the diſtance between *the ark, and the neareſt part of the camp, when* Iſrael *was incamped in the wilderneſſe.* [*See* Joſh. iii. 4. *With which compare* Numb. xxxv. 4, 5.]

SECT. IV.

THERE is no ſmall difficulty in ſettling the *chronology* of CHRIST's birth, and of his crucifixion. *Dionyſius* ſurnamed *Exiguus*, a native of *Scythia*, and afterwards a *Roman abbot*, who floriſhed in the reign of the emperor *Juſtinian*, did, about the 527th year of the *vulgar æra*, begin to uſe the birth of CHRIST as an *epocha*. For the *Romans*, before that time, uſed to reckon from the building of the city of *Rome*, or from the *conſuls*; the *Greeks*, by the *olympiads*; and the more eaſtern nations, from other *epocha's*. From

Ver. 12. [c] Joſ. Antiq. l. 20. c. 8. § 6. ὄρος, —— ἐλαιῶν — ὃ καὶ τῆς πόλεως ἀπέχει σταδίους πέντε. De bell. Jud. l. 5. c. 2. § 3. ἐξ ἀπεχούσας τῶν Ἱεροσολύμων σταδίους, στρατοπεδεύσασθαι καλὰ τὸ ἐλαιῶν καλούμενον ὄρος.

[f] Vid. Syriac. verſ. Druſ. in obſervat. l. 2. c. 9. & l. 3. c. 12. quæſtion. 1. 29. & in loc. Gerard. in harmon. evang. c. 144. p. 51. Reland. in Paleſt. S. p. 449, 450. Tremel. & Grot. in loc. *Lightfoot*'s works, vol. ii. p. 39; 485; 637. *Ainſworth* on Exod. xvi. 29. *Wotton*'s Miſna, vol. ii. p. 161; 187, 188. Our bleſſed LORD aſcended into heaven, from the mount of *Olives*; at, or near, the place, where he had been apprehended, and bound; and from whence he had been led away, like a felon; to be tried for his life, inſulted, ſcourged, and condemned to crucifixion. He now goes off, in triumph, from the ſame mountain, into a place and ſtate, worthy of his innocence and dignity.

From *Dionyſius*, our countryman *Bede* took it, and uſed it in all his writeings. And the credit, which he thereby gave it, recommended it to the common uſe of the *chriſtians*, eſpecially in theſe weſtern parts. But though it is ſo common, it is now generally acknowleged to be defective; and to begin too late, by two years (according to ſome) but by three, four, or five, (according to others.) To which laſt, I confeſſe, I am moſt inclined; and reckon that the true *chriſtian æra* ought to be fixed about five years before the *vulgar æra*. SECT. V. Acts i. 13.

Nor is the difficulty much leſſe, to determine the year of CHRIST's crucifixion. For *chronologers* have, ſome of them, allowed CHRIST's miniſtry to be no more than one year, and ſome odd months; others allow three paſſovers, after our LORD's baptiſm; others four; and others contend for five. I ſuppoſe OUR LORD's *miniſtry* to have begun, when he was thirty years old; to have continued only three paſſovers, or two years and an half; and that he was crucified, in the year of the *vulgar æra* 29, of CHRIST's life 33. when the two *Gemini* were *conſuls*. [*See Le-Clerc's eccleſiaſtical hiſtory, p.* 288, *&c. and his firſt diſſertation annexed to his harmony of the goſpels. Origen againſt Celſus, edit. Cantab. p.* 67.]

But, though this be my opinion (as it is, alſo, that of ſome others) I have had little, or no, regard to it, in compoſeing this work. For the hiſtory begins, agreeably to the common opinion and computation, at the 33d year of the *chriſtian æra*; which 33d year falls in with part of the 19th and part of the 20th year of the reign of *Tiberius Cæſar*, the third *Roman emperor*, if we reckon from the death of *Auguſtus*. Or with part of his 22d, and part of his 23d year, if we reckon from the time that *Tiberius* was taken in, as co-partner with *Auguſtus*, in the empire.

SECT. V.

THERE was in *Jeruſalem* an upper room, in which the APOSTLES had been uſed to aſſemble with their LORD and *maſter*; — where they had eaten the laſt paſſover with him; and been preſent, at the firſt inſtitution of the LORD's ſupper; —where, perhaps, they had aſſembled, ſince his reſurrection; and had been favored with JESUS his company: — And ſuch a room, many of the An. Chriſti vulg. 33. Tiber. 19.

An. Chriſti 33. Tiber. 19. SECT. V. Acts i. 13, &c.

the richer and more devout *jews* uſed to have, in their houſes, for religious exerciſes. — When the eleven APOSTLES returned from *the mount of Olives*, from whence they had ſeen JESUS aſcend into heaven, and were come again into the city, they repaired, very probably, to that ſame upper room, (which, as ſome ſay, was upon *mount Sion* [g]) expecting to find the *chriſtians* there aſſembled. And, when they had entered, they found ſeveral women, who were JESUS his diſciples; particularly *Mary, the mother of* JESUS [h]; and ſome men alſo of his kindred. The whole number amounted to about 120 perſons, the number of a *jewiſh council*. It is very likely that moſt of the five hundred diſciples, who met OUR LORD in *Galilee*, after his reſurrection, did either live in *Galilee*, in the remoteſt parts of *Judæa*, or in *Samaria*; and were not now in the city *Jeruſalem*. But in that upper room, did theſe hundred and twenty frequently aſſemble, to ſpend their time in prayer, and other acts of devotion. Though they aſſembled very privately, and with the doors bolted for fear of the *jews*. For they had lately treated their LORD and *maſter* in the moſt cruel manner, and could not be ſuppoſed to have much more kindneſſe and affection for them.

One day, when the *diſciples* of JESUS were there unanimouſly aſſembled, St. PETER, who often acted as their mouth and præſident, ſtood up, and made the following propoſeal. "Brethren [i], you "know very well that *Judas Iſcariot* (who was the guide to them "that apprehended JESUS) was formerly one of our number, and "had a ſhare in the *apoſtolate*. He it was that betrayed OUR LORD. "But, when he ſaw that he was condemned to crucifixion, *Judas* "was

Ver. 13. [g] See *Epiphanius*, (*de ponder. c.* 14. as quoted by *Hammond* and *Le-Clerc in loc.*) who aſſerteth that there was a chriſtian church built, afterwards, upon the very ſpot; where (according to tradition) the houſe had ſtood, in which the APOSTLES were aſſembled, when the *holy ſpirit* was firſt poured out, upon them. But that was not within the verge of the temple. [*See, alſo, the note on chap.* ii. 6. *and Mr.* Whiſton's *eſſay upon the apoſtolic conſtitutions, vol.* 3. *p.* 20, &c.] That the goſpel ſhould go out, from *mount Sion*, was agreeable to the prophecie, *Iſai.* ii. 3. *Micah.* iv. 2.

Ver. 14. [h] It is probable, from our LORD's committing the care of *his mother* to *John* (*the beloved diſciple*) that *Joſeph* was dead, before OUR LORD's crucifixion. Here is the laſt mention of *the virgin Mary*. How long ſhe lived, or what became of her afterwards, is uncertain. And, therefore, I ſhall ſay nothing about it.

Ver. 16. [i] Ἄνδρες, ἀδελφοὶ, *men, brethren.*] So *chap.* ii. 29. and ἄνδρες, ἀδελφοὶ, καὶ πατέρες, *men, brethren, and fathers*, chap. vii. 2. Some have taken this for an *hebraiſm*. And it is true that it was uſual with *the hebrews*: but it was uſed, alſo, by the politeſt *greeks*. Ἄνδρες φίλοι, *Xenophon. Cyropæd.* l. 1. p. 61; & 210. *edit. Hutchinſon*, 4to, Ὦ ἄνδρες Πέρσαι καὶ Μῆδοι, &c. p. 258, *& paſſim.* αἰτιόλῳ ἀνῆρ, *Hom. Il.* Δ. 275. ἄνδρες Πέρσαι, *Herodot. edit. Gale, p.* 54. *ad fin.* ἄνδρες φίλοι, *ibid. p.* 192.

" was ſorry for what he had done, and brought again the thirty " ſhekels of ſilver, and threw them down in the temple, being " full of the utmoſt horror and conſternation, when he reflected on " the vile fact, of which he had been guilty; and, under this intole- " rable anguiſh and remorſe of conſcience, he went away and " hanged himſelf. But, falling down, upon his face, from the tree, " he burſt aſunder in the middle, and all his bowels guſhed out [k]. " From which anguiſh of mind, and horrid ſelf-murther, it evi- " dently appeareth, that the vengeance of GOD perſued that perfi- " dious *apoſtate*.

An. Chriſti 33. Tiber. 19. SECT. V. Acts i. 18, &c.

" With the hire of his treachery did the *chief-prieſts* buy the " potter's field [l], to be a burying-place for ſtrangers. For, though " they had not ſcrupled to procure the murther of an innocent " perſon; yet they ſuperſtitiouſly ſcrupled to put the money into " the ſacred treaſury, becauſe it was the price of blood."

[Nay; it was a thing ſo well known at *Jeruſalem* [m], that the field was

Ver. 18. [k] Vid. Caſaubon. exercit. 16. ad Annal. Baron. p. 527. Dr. *Mead* [in his *Medica ſacra*, p. 96, &c.] has another interpretation. As to which, ſee *Raphelius* on Matth. xxvii. 5.

[l] *Maundrel* deſcribes this potter's field, as ſituate on the weſt ſide of the valley of *Hinnom*, and ſais that it is " a ſmall plat of ground, not above thirty yards long, and about fifteen broad." Half of it is taken up, by a ſquare fabric, twelve yards high, which the *Armenian chriſtians* uſe as a charnel-houſe. [*See Maundrel's travels, p.* 101.]

Ver. 19. [m] Some have thought " that *ver.* 18, 19. were St. *Luke*'s words, and no part of St. PETER's ſpeech." As to the 18th *verſe*, I think it a part of St. PETER's ſpeech, which ought to be joined to *ver.* 20. and that the 19th *verſe* ought to be read in a *parentheſis*.

It is true, it may be alleged, " that St. PETER could have had no occaſion to in- " form that audience of *Judas* his returning the money, which he had received for " betraying his maſter; nor of his murthering himſelf, in his deſpair and anguiſh: " becauſe theſe things were notorious, and they muſt all have known them." But to this it may be eaſily and juſtly anſwered, that known facts are often related, among perſons who are well acquainted with them, in order to introduce ſome thing farther, or to ground ſomething upon ſuch facts. And St. PETER ſeemeth to have mentioned theſe things with theſe very views.

But that the 19th *verſe* containeth the words of St. *Luke*, the *hiſtorian*, and are no part of St. PETER's ſpeech, but ought to be read in a *parentheſis*, as giving a more full account and confirmation of ſo remarkable an event; appeareth moſt likely to me, for the following reaſons. (1.) The buying the field ſeemeth to be mentioned, as a thing, that had happened long ago; which was formerly known to the inhabitants of *Jeruſalem*; and that the name *Haceldama* had continued down to that day. Now, this is a circumſtance, that will much better ſute the time of St. *Luke*'s writeing *the hiſtory*, than the time, in which St. PETER is ſuppoſed to have made this ſpeech; *namely*, a few weeks after the thing happened; and, poſſibly, on that very day, on which CHRIST aſcended. And what confirmeth this very much, is, that St. *Mat-*

An. Chriſti 33. Tiber. 19. SECT. V. Acts i. 19, &c.

was bought with the price of CHRIST's blood [n], that the very field itſelf hath been from that time called *Hakeldama*; which word, in the *ſyro-chaldaic*, and particularly, in the *Jeruſalem*, *dialect*, ſignifieth *the field of blood*.]

" This *Judas*, I ſay, was formerly an APOSTLE, and is now re-
" markably degraded. And no wonder that ſuch ſignal judgments
" (as king *David*, the progenitor of the MESSIAH, did long ago
" prophetically denounce againſt his treacherous friends [o], and par-
" ticularly againſt *Achitophel*) ſhould fall upon him, who ſo perfi-
" diouſly betrayed that great and excellent perſon, the MESSIAH
" himſelf, who was both *king David*'s ſon and lord. For, of ſuch
" infa-

thew, who wrote his *goſpel* ſome years after CHRIST's aſcenſion, hath uſed the very ſame phraſe; and ſaid, that " the field was called *the field of blood*, unto that very day." [*Matth.* xxvii. 8.] (2.) It's being ſaid " that the field was called *Hakeldama*, τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, *in their own proper tongue, or dialect*. This might very properly have been ſaid by St. *Luke*, who is reckoned to have been a native of *Antioch* in *Syria*, who very well underſtood, and perhaps commonly uſed, the *greek language*; though, if he uſed the *ſyriac*, in the *Antiochian dialect*, as his common language, the argument will ſtill hold good: Eſpecially if it be conſidered that he was now writeing in *greek*, for the uſe of the *gentile chriſtians* in general, and more immediately of *Theophilus*, who (very likely) did not underſtand the *ſyro-chaldaic*. In ſuch a caſe, it was neceſſary that he ſhould explane himſelf, when he uſed a word from a different language, or dialect.

I know it may be ſaid, " that the *dialects* of *Galilee* and *Jeruſalem* differed ſo much, " that St. PETER's ſpeech, or pronunciation, diſcovered him, at *Jeruſalem*, to be a " *Galilean*." [Matth. xxvi. 73.] " And that one of the *Targums*, and *Talmuds*, was " writen in the *Jeruſalem dialect*; and from thence called *the Jeruſalem Targum*, and " *Talmud*."

But I queſtion whether the *dialects* of *Galilee* and *Jeruſalem* differed much in the writeing, though they appear to have differed in the pronunciation of the words. And, as to the *Jeruſalem Targum* and *Talmud*, they differed from the others; as the others were writen in the *dialects*, which the *jews* uſed in the diſtant, and eſpecially in the eaſtern, diſperſions.

[n] It is Dr. *Lightfoot*'s conjecture, " that the potter's field was the place, where " *Judas* hanged himſelf; and that it was not onely bought with the money, for which " he had ſold *his* LORD *and maſter*; but ſtained alſo with the traitor's blood." [*See Lightfoot's works, vol.* 2. *p.* 640.] Others have been of the ſame opinion. [*Vid. Grot. & Wetſtein. in loc.*] This would make the reaſon of giving it the name of *the field of blood*, ſtill ſtronger, and more emphatical. And, perhaps, this may ſeem to ſome to be the reaſon here aſſigned, by St. *Luke*, of the field's being ſo called; and that, by the current of the ſtory, in this place, it doeth look, as if he had murthered himſelf, in the field, which was purchaſed with his own money; and that his blood being ſhed there, had occaſioned it's being called *the field of blood*. However; *Matth.* xxvii. 7, 8. it is aſſigned as the only reaſon for it's haveing that name, that it was bought with the price of CHRIST's blood; and, as the more remote antecedent is frequently referred to; and this text may be ſo underſtood, I take that to have been the true and onely reaſon of this appellation.

Ver. 20. [o] Pſal. xli. 9.

" infamouſly wicked perſons, it is ſaid, *Pſalm* lxix. 25. *Let their* An. Chriſti
" *habitation be deſolate; and let no man dwell in their tents.* And 33.
" again, *Pſal.* cix. 8. *Let his days be few, and let another take his* Tiber. 19.
" *office.* Which expreſſions of the *royal prophet* are exactly appli- SECT. V.
" cable to the preſent caſe. — Wherefore, my advice is, that, ſee- Acts i.
" ing *Judas* his place is thus become vacant, you would conſider 20, &c.
" how to ſupply it. The grand qualification required, is, that it
" be one of the firſt, or moſt early, diſciples of OUR LORD, who
" hath been commonly with us, from the time of *John*'s baptiſm,
" and through the whole courſe of JESUS his miniſtry, even unto
" the day of his aſcenſion: One, who knew OUR LORD very well
" before his death, and hath ſeen, and converſed with, him, ſince his
" being riſen again: that he may be a competent and unexceptionable
" witneſſe, unto the world, of JESUS his life, doctrine, miracles, and
" death; and, particularly, of his reſurrection from the dead."

According to the propoſeal of St. PETER, and the other ten APOSTLES, the reſt of the one hundred and twenty choſe two, out of their own number, and preſented them to the APOSTLES; who refered the determination to the divine providence, by prayer, and caſting lots; that GOD himſelf, who had choſen the other eleven, might point out, which of theſe two ſhould be added, to complete their number again. — The perſons nominated, were, *Joſeph* called *Barſabas*[p], and *Matthias*.

They put their names into one urn, and the word APOSTLE and a blank lot into another urn [q]. And then they addreſſed themſelves unto the LORD JESUS, by prayer, in the following manner: " Thou,
" LORD, who knoweſt the hearts of all men, and can'ſt tell which
" of theſe two, now preſented before thee, is fitteſt to ſhare with
" us, in the great office of the *apoſtolate*; decide thou accordingly;
" and point thou out, unto us, which of them muſt ſupply that
" place, from which *Judas*, by his own treachery and wickedneſſe,
" hath

Ver. 23. [p] *Joſeph called Barſabas.*] That this *Joſeph*, ſurnamed *Barſabas*, was a different perſon from *Joſes*, ſurnamed *Barnabas*, mentioned *Acts* iv. 36. will, I think appear probable, when it hath been conſidered, (1.) That the character of *Barnabas* is given, *Acts* iv. as if he had no where been mentioned before. (2.) It is much more likely that the MSS. which read alike, in both places, ſhould be led into the miſtake, by the ſimilitude of the names, than that the other MSS. ſhould read the names differently, without finding them ſo, in the copies, from which they were tranſcribed. (3.) This *Joſeph* was ſurnamed *Juſtus*. But we no where find that *Barnabas* was ſurnamed *Juſtus*. [*Compare, with this, the notes upon the hiſtory præfixed to St. James, p.* 7, 8.]

[q] Vid. *Grot.* in verſ. 26.

An Chriſti 33. Tiber. 19. SECT. V. Acts i. 25, &c.

" hath degraded himſelf, and is ſince gone to the place appointed " for him; that he may receive the due reward of his deeds [r]."

Then they drew forth the lots; and *Matthias* his name came up with the lot, on which was writen the word APOSTLE. And, from that time, he was looked upon, by the general conſent of the *diſciples*, as of the ſame rank and order with the other APOSTLES. And, thus the number of the APOSTLES of the circumciſion (which, in conformity to the number of the tribes in *Iſrael*, was to be twelve [f]) was filled up again, before *the effuſion of the ſpirit:* that *the ſpirit* might fall upon *Matthias*, as well as upon the other eleven; and that he might not only have like *ſpiritual gifts* and *miraculous powers*; but that they might be conferred, at the ſame time, and in the ſame conſpicuous and honorable manner.

SECT. VI.

ST. LUKE wrote the *book*, which we commonly call *the acts of the* APOSTLES. But I greatly queſtion whether he gave it any title. And I think they, that have ſince given it a title, might, with much more propriety, have called it, [*The hiſtory of the firſt planting of the chriſtian religion.*] For, it is evident, St. LUKE never deſigned it as a full and *complete hiſtory* of all the APOSTLES, and of all their *acts*, labors, and travels: but only as a juſt and conciſe ſpecimen of what doctrine they preached, to what ſort of perſons they addreſſed themſelves, what arguments they made uſe of, with what evidences their

Ver. 25. [r] *Gone to the place appointed for him.*] It was a *maxim* among the *jews*, " He, that betrayeth an *Iſraelite*, ſhall have no part in the world to come." [*See Dr. Lightfoot's works*, vol. 2. p. 177: 640. Inſtead of [ἴδιον, *his own*,] the *Alexand.* MS. readeth [δίκαιον, *the juſt*, or *proper*, place:] but it is ſingular in that reading. However; in the ſenſe, in which we have now taken the words, they were uſual, among the primitive chriſtians. In the *epiſtle*, aſcribed to *Barnabas*, §. 19. he intimates, that good men *go to the place appointed for them*; ἐπὶ τὸν ὡρισμένον τόπον. And *Clemens Romanus* [*epiſt.* ad *Cor.* § 5.] ſaith, that St. PETER ſuffered martyrdom, and went into *the place of glory, which was due to him.* ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης. And *Polycarp* uſeth a like expreſſion, [*epiſt.* ad *Philippenſ.* §. 9.] *Ignatius*, likewiſe, [*epiſt.* ad *Magneſ.* § 5.] ſaith, " All things have an end; death and life are " ſet before us, and every one muſt go into his own place. εἰς τὸν ἴδιον τόπον μέλλει " χωρεῖν." Compare, with this, what OUR LORD himſelf had ſaid of *Judas*, Matth. xxvi. 24. John vi. 70, 71. *and* xvii. 12. [See, alſo, Dr. *Whitby* on this place. And, for a different interpretation, ſee *Sir Norton Knatchbull*, *Le Clerc's eſſay for a new tranſlation, and others.*]

[f] Rev. xxi. 13, 14.

their miſſion and doctrine were atteſted; and ſome general account of the ſucceſſe, which they met with. An. Chriſti 33. Tiber. 19.

Accordingly; after ſome brief account of their commiſſion, and of the effuſion of *the holy ſpirit*, to qualifie them for their great undertakeing, *the hiſtory* of the converſion of the *jews* is very naturally fallen upon; in which he hath pointed out to us the various reception, which *chriſtianity* met with, among them. In this part, St. PETER was a leading man. And, though the other eleven APOSTLES were all of them active, yet little is ſaid about them: becauſe, in telling us what St. PETER preached, and acted, he hath given us a ſample of what they all preached, and acted. SECT. VI. Acts i. ult.

The next *period* relateth to the converſion of the *devout gentiles*, whom I take to have been *proſelytes of the gate*; and ſuch as are, in the *fourth commandment*, called *ſtrangers within the gates of the jews*. And here, again, St. PETER led the way, by converting *Cornelius*, and his company.

But, when the *ſacred hiſtorian* hath told us, that they were admitted into the chriſtian church, without being firſt circumciſed; and that, after St. PETER had led the way, other chriſtians imitated his example, and made converts among the *devout gentiles* alſo; the *hiſtory* of St. PETER is very naturally dropped; becauſe it doeth not not appear that he ever preached to the *idolatrous gentiles*.

As, therefore, *the third grand period* containeth a brief account of the converſion of *idolatrous gentiles*; and St. PAUL ſhone as brightly in that ſphere, as St. PETER had done, through the two former *periods*; the *hiſtory* of *that great* APOSTLE *of the gentiles* is there perſued; — whoſe convert, very probably, St. LUKE was; but certainly his companion and fellow-laborer, in the great undertakeing; and concerned in many of the tranſactions, which he himſelf hath recorded.

As the greateſt part of the world were then *idolatrous heathens*, and the greateſt number of chriſtians, ſince that, have been of the race of the *idolatrous gentiles*; this part was juſtly the moſt inlarged upon: becauſe the doctrine, which is ſuted to their circumſtrnces, is of the greateſt and moſt extenſive concern.

But, after we have had a full account of numbers of the *idolatrous gentiles* being brought off from their idolatry, and received into the chriſtian church, without their ſubmitting to any part of the *law of Moſes*, (together with ſome intimation of the behavior of the *jews*, upon that occaſion; —and that *the devout gentiles* were defended from any farther ſubjection to the *law of Moſes*;—) and a

ſuffi-

An. Chriſti 33. Tiber. 19. SECT. VI. Acts i. ult.

ſufficient number of inſtances given, to illuſtrate what doctrine was preached to thoſe *idolatrous gentiles*, with what evidences it was confirmed, with what ſucceſſe it was attended, and how the APOSTLE *of the gentiles* and his companions were treated; — after St. LUKE, I ſay, had given us a ſpecimen of theſe things, he finiſhed *the hiſtory*. Though it appeareth, that he himſelf was with St. PAUL, long after; and could, very probably, have carried down *his hiſtory* to the martyrdom of that *great* APOSTLE.

But, haveing given us a perfect idea of *the chriſtian doctrine*, and of it's evidences; and pointed out the manner and method made uſe of, which was ſuted to the caſes of the perſons, to whom they addreſſed themſelves; he hath finiſhed his deſign. And (after a careful and repeted examination of it) I may venture to ſay, that he hath done it judiciouſly and accurately. For, if he had been ever ſo prolix, he could onely have heaped up more inſtances of the ſame kind. Whereas; by his brevity, he hath admirably conſulted the general good.

As St. *Luke* hath pointed out the method, we ſhall divide *this hiſtory* into *three books*.

BOOK I. Will contain an account of the ſpreading of the *goſpel* among the *jews* onely; *that is*, from the year of OUR LORD, according to the *vulgar æra*, 33. to the year 41. and from *Acts* ſecond, to the tenth, *chapter*.

BOOK II. Will contain an account of the ſpreading of *chriſtianity*, among the *devout gentiles*, (commonly called, by the *jews*, the *proſelytes of the gate*;) together with it's farther progreſſe among the *jews*; *that is*, from the year of the *vulgar æra* 41. to the year 44. — and from *Acts* tenth, to the thirteenth, *chapter*.

BOOK III. Will contain an account of the ſpreading of *chriſtianity* among the *idolatrous gentiles*; (together with it's farther progreſſe, among the *jews*, and *proſelytes of the gate*.) *Acts* thirteenth, to the end of *that book*; —and from the year of the *vulgar æra* 44. to the year 63.

This period did, indeed, laſt 'till the year *ſeventy*, when the city *Jeruſalem*. and the *jewiſh polity*, were deſtroyed; which put an end to the diviſion of the converts, into thoſe of *jews*, *proſelytes of the gate*, and *idolatrous gentiles*.

The end of the INTRODUCTION.

THE HISTORY OF THE FIRST PLANTING OF THE CHRISTIAN RELIGION, &c.

BOOK I.

Which containeth an account of the ſpreading of the goſpel *among the* jews *onely*; — *from the year of* OUR LORD, *according to the* vulgar æra, 33. *to the year* 41. — *and from* Acts ſecond, *to the* tenth, *chapter.*

CHAP. I.

Concerning the effuſion of the holy ſpirit; *and what* gifts *and* powers *were thereby conferred.* Acts ii. 1,—4.

SECT. I.

On the day of pentecoſt, *the* law *had been given from* mount Sinai. *On that day, the* holy ſpirit *was poured out, upon the* APOSTLES, *and their company. Upon which, they were* illuminated; *and received, particularly, the* gift of tongues.

IF the plan of man's redemption was laid, before-hand, by the infinite, and unerring, wiſdom of GOD; we may expect to find it carried on regularly, and with vaſt and ſurprizeing ſucceſſe.—Let the following circumſtances, therefore, be carefully and impartially conſidered. An. Chriſti 33. Tiber. 19. Book I. Chap. I. Sect. I.

 That Acts ii. 1,

An. Chriſti 33. Tiber. 19. Book I. Chap. I. Sect. I. Acts ii. 1.

That OUR LORD aroſe again from the dead, and aſcended into heaven, hath been particularly related above. When the *ſeventh ſabbath* from the *paſſover* was ended, and the next day, or (which is the ſame thing) the firſt day of the next week [a], was completely come [b]; *that is*, fifty days after OUR LORD's reſurrection, and ten days after his aſcenſion; the APOSTLES, and (as I apprehend) their company alſo; *namely*, all the hundred and twenty, were unanimouſly aſſembled [c], in their upper room, with the doors bolted, for fear

Ver. 1. [a] *The firſt day of the next week*;] *that is*, the LORD'S-DAY, as it is called, *Rev.* i. 10. *On the firſt day of the week*, OUR LORD aroſe from the dead; on that day of the week, he appeared to his APOSTLES, when they were aſſembled, for two weeks ſucceſſively; and, *on the firſt day of the week*, *the holy ſpirit* was firſt poured out, upon the APOSTLES, and their company. On *that day of the week*, uſed *the apoſtles* and *primitive chriſtians* to aſſemble, for religious worſhip. And, from their cuſtom and example, which was approved by CHRIST himſelf, and who muſt needs have known his mind and will, the *chriſtian church* ſtill continueth to aſſemble, on *that day*, for religious worſhip.

The obſervation of *that day* was not introduced, by a ſtrict and poſitive command; becauſe that might have been attended with ſome bad conſequences. *For inſtance*; Suppoſe ſuch ſlaves, as were converted to *chriſtianity*, in that firſt age, had been expreſsly commanded, by the APOSTLES, to obſerve *the firſt day of every week*; their maſters would have reflected upon *chriſtianity*, as robbing them of their property, and breaking in upon their *civil rights*. But it was (with great wiſdom) gradually and mildly introduced. And ſo *polygamy*, by being firſt condemned, in *the biſhops*, *deacons*, and *deaconeſſes*, did gradually vaniſh in the *chriſtian church*. — If any one would ſee the primitive cuſtom, with reſpect to the obſervation of *the firſt day of the week*, let him conſult *John* xx. 19; 26. *Acts* xx. 6, 7. 1 *Cor.* xvi. 1, 2. *Juſtin. Martyr. apolog.* 2. *p.* 98, 99. *oper. Pariſ. edit.* 1636.

[b] *Was completely come.*] Deut. xvi. 9. *Lev.* xxiii. 15, 16. The *jews* uſed to begin their days, about ſix a-clock, in the evening; and reckon 'till that time, the next evening; according to *Gen.* i. 5. By ſaying, therefore, [*that the day of penteco ſt was fully come*,] St. *Luke* meant that the night was paſt, and the light of the next morning begun. [See, alſo, Dr. *Lightfoot*'s curious obſervations on this place, *vol.* i. *of his works*, *p.* 746, 747.]

[c] It is ſaid, *Acts* i. 14, 15. of all the hundred and twenty, πάντες ἦσαν — ὁμοθυμαδὸν, &c. *All theſe met with one accord*, to chooſe an APOSTLE, *&c.*

The hiſtory is continued; (as would appear more planely, if we had not divided it into *chapters* and *verſes*;) and, of the ſame company, it is ſaid here again, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ, *they were all met together, with one accord, in the ſame place*, when *the holy ſpirit* was poured down upon them.

It is probable all theſe hundred and twenty were along with them, when *the holy ſpirit* was poured down, a ſecond time. [*Acts* iv. 23.; 31.] And it is evident, from *Acts* vi. 3. that ſeveral (beſides the APOSTLES) were *full of the holy ſpirit*. Which is the very phraſe, in *the text*, when *the ſpirit* was now poured out. And a phraſe, which, in other places, ſignifieth, that *the ſpirit* was conferred, in the moſt honorable manner, as well as in a greater degree; *that is*, that it was given immediately from heaven, and not by the laying on of the hands of the APOSTLES.

Again; why might not *the holy ſpirit* fall down upon all the hundred and twenty, as well as upon *Cornelius*, and his company? *Acts* x. 44, 45, 46.

It

fear of the *jews*; and there they were ſpending their time in prayer, and other acts of devotion. An. Chriſti 33. Tiber. 19.

It

Book I. Chap. I. Sect. I. Acts ii. 1.

It is objected, indeed, "That the APOSTLES are the perſons laſt mentioned, *Acts* i. ult. compared with *chap.* ii. 1."

Anſwer. It is allowed, they are ſo. But it is not here ſaid, "that all *the* APOSTLES were met together with one accord." On the contrary, *the hiſtorian* here uſeth the very phraſe, which he had uſed, *Acts* i. 14, 15. to intimate that he is ſtill ſpeaking of the ſame perſons; and proceeding to ſhow what happened to *them*, after the election of *Matthias*, and the completeing the college of APOSTLES *of the circumciſion*. The neareſt antecedent is far from being always refered to. *Gen.* iv. 9, 10. *And the lord ſaid unto Cain, "Where is Abel, thy brother?" And he*, [that is, Cain] ſaid, "*I know not. Am I my brother's keeper?*" *And he* [that is, the lord,] *ſaid*, "*What haſt thou done? &c.*" Gen. xviii. 7, 8, 9. *And Abraham ran unto the herd, and fetched a calf tender and good, and gave* it *unto a young man. And he* [the young man] *haſted to dreſſe it. And he* [Abraham] *took butter and milk, and the calf, which he had dreſſed, and ſet* it *before them. And he ſtood by them, under the tree. And they did eat. And they ſaid unto him, "Where is Sarah thy wife?" And he ſaid, "Behold, in the tent."* [*See the præface to Mr. Thomas Moore's diſcourſe, concerning the prieſthood of Jeſus Chriſt.*] Again; *Philemon*, ver. 2. *Archippus* was the perſon laſt mentioned; and yet the church, there ſaluted, was not in in his houſe, but in the houſe of *Philemon*; who is the principal perſon addreſſed, though not the neareſt antecedent. [*See on* 1 *John* v. 20.] In like manner, are the APOSTLES mentioned, *Acts* i. *ult.* that is, only incidentally. For, if we take *the hiſtory* in it's connection, it is evident, that the hundred and twenty are the perſons, ſpoken of, in the current of that hiſtory, from *Acts* i. 15, &c. Of them, it is ſaid, "that, upon St. PETER's propoſeal, they choſe out two, from among themſelves; and preſented them to the APOSTLES; that one of them might ſuccede, in "the place of *Judas the traitor*. And, when they had choſen two; and God had, "by lot, determined that, of the two, *Matthias* ſhould be the perſon; then, it is "ſaid, *that he was numbered with the eleven* APOSTLES."

The hiſtorian now procedeth, and declareth, that "*they were all* met again, with one accord, when *the holy ſpirit* came upon them;" *that is*, (as appeareth to me) all the company, of which he had been ſpeaking, in the current of the former diſcourſe. [*See Miſcellanea ſacra, vol.* 1. *p.* 101, 102.]

(2.) It is objected, that ſome MSS. read here, πάντες [vel ἅπαντες] οἱ ἀποστόλοι, *all the* APOSTLES, &c. But the MSS. that ſo read, are not many, nor thoſe of the greateſt authority. And, what is a remarkable circumſtance againſt this reading, is, that we do not find any of *the fathers*, nor any of *the verſions*, antient or modern, have followed it.

Dr. *Mill* hath very judiciouſly obſerved, that the MSS. which ſo read the words, ſeem to have had that addition, only for the ſake of explaneing what *the tranſcribers* thought *the ſacred hiſtorian* intended. So that this reading will amount to no more, than the opinion of ſome few *antient tranſcribers* of the new teſtament.

(3.) It may be objected, "that the APOSTLES had the higheſt and the moſt of the "*ſpiritual gifts*; and are taken notice of, as the onely perſons, that preached to the "multitude, which then came together."

Anſwer. It is allowed that the APOSTLES had the moſt, and the beſt, of *the gifts of the ſpirit*. But, for all that, the other *diſciples* might have ſome *inferior gifts*, and thoſe granted them, at the ſame time; in what meaſure, and proportion, GOD ſaw fit. For there were diverſities of *gifts* and *operations*, though they all proceded from one and the ſame *ſpirit*. And the *ſpirit* could eaſily diſtinguiſh, between the APOSTLES, and others; though they were all in the ſame room, and company.

An. Chriſti 33. Tiber. 19. Book I. Chap. I. Sect. I. Acts ii. 2.

It was about fifteen hundred years before this, and (as many think) on this very day of the year, that *the law* was given of GOD, from *mount Sinai* [d], in the ſight and hearing of all *Iſrael*; and attended, not only with a viſible glory, but with pomp alſo, and terror.

And, now, the *new law of grace* is given to the APOSTLES, upon *mount Sion* [e], attended, likewiſe, with a glory; but communicated (agreeably to the nature of it) in a much more mild, gentle, and familiar, manner. For, while they were big with expectations of their aſcended LORD's fulfilling his promiſe, in ſending down the ſo often mentioned *gift* of the *holy ſpirit*, — there came, all on a ſudden, a ſound from heaven, as of a mighty, ruſhing, wind: and the breeze filled all the houſe, where they were aſſembled; as their doctrine was afterwards to fill the whole earth [f].

Then

As to the APOSTLES preaching firſt. That belonged to the dignity of their office. And, indeed, I am apt to think, that none of the hundred and twenty, except the APOSTLES, received *the whole ſcheme of the goſpel-doctrine*, by that *effuſion* of *the ſpirit:* though they might receive ſome inferior, and more particular, *revelations*, as well as *miraculous powers*.

But what ſeems much to confirm this account, of the preſence of the hundred and twenty, is, St. PETER's ſpeech, *ver.* 16, &c. of this *chapter*; where he aſſerteth, that, by that effuſion of *the holy ſpirit*, the prophecie of *Joel* was accompliſhed; in which it was foretold, "that *the ſpirit* ſhould be poured out, upon *women*, as well as upon "*men*; that their *daughters* ſhould *propheſie*, as well as *their ſons*; and *the ſpirit* be "given, to *maid-ſervants*, as well as *men-ſervants*, &c." For, I cannot conceive how that *prophecie* could be already fulfilled; unleſſe *the ſpirit* was ſhed down, upon all the hundred and twenty; among whom it is expreſsly ſaid, *Acts* i. 14. "there was *Mary the mother of* JESUS; and ſome other *women*, who were his diſciples."

(4.) It may be objected, "that St. PETER, verſes 19, 20. mentions the ſigns and "fore-runers of the deſtruction of *Jeruſalem*, as part of the prophecie of *Joel*. And "yet theſe were not yet accompliſhed; but the accompliſhment only approaching. "In like manner, verſes 17, 18. he might not only refer to what was come to paſſe; "but alſo to the future pouring out of *the ſpirit*, which was then ſhortly to follow." To this I anſwer, That, from his manner of expreſſing himſelf, ver. 16. (as well as from the connection of the hiſtory mentioned above) I ſhould rather be inclined to take verſes 17, 18. to relate to what had happened; and that verſes 19, 20. are added, partly for the ſake of the exhortation, ver. 21. and partly becauſe of their being joined to the other prædictions in *Joel*; and were now, in a few years, to be accompliſhed.

[d] See Archbiſhop *Uſher*'s annals of the old teſtament. Biſhop *Patrick* on *Exod.* xix. 1. Dr. *Lightfoot*'s works vol. i. p. 748, &c. *Ainſworth* on *Exod.* xix. 11. and *Wetſtein. in loc.*

[e] See the note on chap. i. 13.

Ver. 2. [f] *Filled all the houſe.*] When *Moſes* had finiſhed all things, according to the pattern ſhown him in the mount, it is ſaid, *Exod.* xl. 34, 35. "that a cloud covered "the tent of the congregation. And *the glory of the* LORD *filled the tabernacle*. And "*Moſes* was not able to enter into the tent of the congregation, becauſe the cloud "abode thereon: and *the glory of the* LORD *filled the tabernacle*." And, when king *Solo-*

Then there appeared, all over the room, in a viſible and clear manner, the rays of a divine glory; like cloven, or ſeparate, tongues of fire [g]. And the fire, or divine glory, reſted upon the head of each of the perſons there aſſembled. Which form and appearence was a lively emblem of one of the moſt remarkable *gifts* then conferred. An. Chriſti 33. Tiber. 19. Book I. Chap. I. Sect. I. Acts ii. 3, &c.

That the tongues were ſeparated, might denote the multiplicity and variety of languages, which they ſhould be able to ſpeak; though, as all theſe proceded from one and the ſame *ſpirit*, they ſhould all agree in their doctrine. And, as the glory reſted, for ſome time, upon them, it might ſhadow out the permanency of the *gifts* then beſtowed; — in which, as well as in many other particulars, they excelled the old teſtament prophets [h].

Upon this effuſion, all the company were filled with *the holy ſpirit*; as immediately, and moſt manifeſtly appeared. For, though they were men of a low education; and, before that, underſtood only their own native language; ye they now, all on a ſudden, found themſelves illuminated with a large ſtock of new knowlege, and able to ſpeak it in a variety of languages [i]. which they had never learned,

Solomon had finiſhed the building of the temple, and the ark of the covenant of the LORD was placed therein, it is ſaid, "that *the cloud filled the houſe of the* LORD; ſo "that *the prieſts* could not ſtand to miniſter, becauſe of *the cloud*. For *the glory of the* LORD *had filled the houſe of the* LORD." [1 *Kings* viii. 10, 11. 2 *Chron.* v. 13, 14.] In like manner, when *Iſaiah* ſaw the LORD ſiting upon a throne, high and lifted up, it is ſaid, "that *his train filled the temple*." [Iſai. vi. 1.] But, now, *the divine preſence* had left *the temple*. And *the glory of the* LORD reſted upon *mount Sion*; and *filled the houſe*, where the APOSTLES were aſſembled.

Ver. 3. [g] *Like cloven, or ſeparate tongues.*] What, in our *engliſh bible*, is rendered [*fire*,] Iſai. v. 24. is, in the original, לשׁון אשׁ, *leſhon eſh*, [*a tongue of fire.*] *Our old engliſh verſion* hath preſerved the alluſion, and rendered the words, [*lyke as fire lycketh up the ſtrawe.*] *Tongues of fire* properly ſignifie the *points of flames*; which move nimbly, and lick like *tongues*. The *antient Romans* alluded to this, when they ſpoke of *lambent flames*; and we ſeem to have taken the phraſe from them. *Virgil*'s fiction, concerning the omen, which happened to *Iulus*, and by which *Anchyſes* and *Æneas* were determined to leave *Troy*, — is ſo pertinent to the preſent purpoſe, that I cannot forbear tranſcribeing it.

> Ecce levis, ſummo de vertice viſus Iüli
> Fundere lumen, apex, tactuq; innoxia molli
> Lambere flamma comas, & circum tempora paſci. *Æneid.* lib. ii. l. 682, *&c.*
>
> *Strange to relate, from young* Iulus' *head*
> *A* lambent flame *aroſe*; *which gently ſpread*
> *Around his brows, and on his temples fed.* Dryden.

[h] 2 Kings iii. 15. Numb. xi. 25.

Ver. 4. [i] Some *commentators* of note, both among the *antients* and *moderns*, have main-

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learned, nor acquired, in a common way: but it was the immediate effect of the *ſpirit's* coming down upon them, as planely appeared from their makeing uſe of their *ſurprizeing gifts*, directly, and without delay; and their ſpeaking, in the hearing of ſuch as underſtood the ſeveral languages, which they ſpoke; — who were ſuprized to find them ſo ſuddenly poſſeſſed of ſuch a compaſſe of *knowlege*, and ſuch an amazeing variety of *tongues*.

John the baptiſt had often declared, "that though he himſelf could "*baptize* onely with *water*; yet the MESSIAH ſhould baptize *with* "*the holy ſpirit, and with fire*; or attended with a glory like a flame "of fire." And, now, was the promiſe fulfilled in it's ſeaſon.

CHAP. I. SECT. II.

The ſymbols *of* the Spirit; *together with the external appearences, which accompanied* this effuſion.

THERE is no queſtion to be made, but that GOD is ready, in all ages, to grant that *gracious aſſiſtence*, which is proper, in order to men's practiſing piety and virtue, or neceſſary to their working out their own ſalvation. But what we are now going to conſider, is *the*

maintained "that they *ſpoke* onely one language, (*that is, hebrew*, or *ſyro-chaldaic*,) "but that the people *heard* them, every one, in their own language."

This is really makeing *the miracle* to conſiſt in *the hearing*, and not in *the ſpeaking*; and ſeemeth ſo groundleſſe, that it doeth not need any labored confutation. OUR SAVIOR promiſed, *Mark* xvi. 17. that *they ſhould ſpeak with new tongues*, &c. And, St. *Luke* here planely aſſerteth, *ver.* 4. that they did *ſpeak with other tongues*, or in other languages, beſides their own native language. The ſame thing is either ſuppoſed, or planely aſſerted, by St. PAUL. [1 *Cor.* xii. 10; 28; 30. *and* xiv. 2; 4, 5, 6; 9; 13, 14; 18, 19; 21, 22, 23; 26, 27; 39.] The miſtake ſeemeth to have riſen, from *ver.* 6; 8. where it is ſaid, that every one of the foreigners *heard them ſpeaking in their own native language*. But St. *Luke* did not there intend to ſay, that any one of the APOSTLES *ſpoke* more languages than one, at a time; nor, that they *ſpoke* one language, and the people *heard* one, or many others. But his plane and evident meaning, is, that one of them *ſpoke* one language, and another another language, and ſo on: and that different APOSTLES addreſſed themſelves to men of different nations, at the ſame time:—or, that one APOSTLE addreſſed himſelf to men of different nations, one after another. By which means, all the foreigners *heard* their own native languages ſpoken, diſtinctly and intelligibly. And not onely the languages ſpoken, but *the chriſtian doctrine*, alſo, planely delivered unto them, in their own languages.

the miraculous aſſiſtence of the ſpirit, peculiar to the firſt age of the chriſtian church. An. Chriſti 33. Tiber. 19.

As this was the effuſion of *the holy ſpirit*, which had been ſo often propheſied of, and promiſed: and ſo ſignal and plenteous an effuſion, as that (notwithſtanding all *the prophecies* and *miracles*, which had formerly proceeded from *the ſpirit of* GOD) *the holy ſpirit* was ſaid, comparatively ſpeaking, never to have been given before this: As this effuſion, I ſay, was ſo remarkable, both as to it's *appearences*, and as to it's *effects*, we will conſider them both; in order to clear up ſeveral *texts of ſcripture*, which take notice thereof, or allude thereto. — But more eſpecially, to ſhow what a vaſt alteration it made, in the minds of the APOSTLES; and how well qualified they, and their aſſociates, hereby became, for ſucceſsfully carrying on ſuch a glorious work, as that of inſtructing an ignorant, and reforming a wicked, world. Book I. Chap. I. Sect. II. Acts ii. 4.

The *external ſymbols* of *the ſpirit* may beſt be conſidered, at one view; as they will reflect a light upon one another, and help to explane ſeveral texts of *ſcripture*.

GOD could, undoubtedly, have communicated *the inward ſpiritual gifts*, without any *external ſymbols*, or *appearences*. But, as men are more ſtrongly affected with what ſtriketh upon the outward ſenſes; GOD (who knoweth their frame) communicated *the ſpirit*, in this ſenſible, viſible, manner.

The *external ſymbols* of *the ſpirit*, mentioned in *holy ſcripture*, are four; *air*, *fire*, *water*, and *oil*.

1. *The wind*, or *air*, is, in *ſcripture*, often uſed, as an *emblem* of *the gifts*, and *operations*, of *the ſpirit of* GOD; and as *a ſymbol of the divine preſence*.

It is uſed by way of compariſon, *John* iii. 8. "*The wind* bloweth, "where it liſteth, and thou heareſt the ſound thereof; but can'ſt "not tell whence it cometh, nor whither it goeth: ſo is every one "that is borne of *the ſpirit*." And, [*John* xx. 22.] OUR LORD, before his aſcenſion, *breathed upon his* APOSTLES; thereby intimateing in what manner they ſhould afterwards receive *the holy ſpirit*.

Thus, [*Gen.* ii. 7.] when GOD had made the body of man of moiſt clay, "he *breathed* into his noſtrils *the breath* [or *ſpirit*] *of life*." And, upon the reſurrection of the two witneſſes, *Rev.* xi. 11. it is ſaid, that "*the* [*breath* or] *ſpirit* of life entered into them again." Nay; the word *ſpirit* doeth primarily ſignifie *the air*, in which we *breathe*: though, in a figurative ſenſe, it is uſed concerning intelligent

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gent beings. And thus *the holy perſon*, who inſpired the APOSTLES and *prophets*, is called *the ſpirit of* GOD.

The air is a moſt lively emblem of *the true chriſtian ſpirit*, which is meek and gentle; inviſible in it's ſecret cauſes and operations; yet moſt penetrateing and active; diffuſeing itſelf to an incredible extent; and of univerſal benefit, where it is received, and made the right uſe of.

The wind is, alſo, in *ſcripture*, uſed for *a ſymbol of the divine preſence*; eſpecially when the preſence was more aweful and reverential. Thus, [*Gen.* iii. 8.] our firſt parents, after they had eaten the forbiden fruit, "heard the voice of the LORD GOD walking in "the garden, *in the wind of the day*[a]; and they were afraid, and "hid themſelves, among the trees of the garden."

And, remarkable to this purpoſe, are the words of *Joſephus*, that, upon the giving *of the law* from *mount Sinai*, "*vehement winds* came "ruſhing down; and that this was one of the tokens of the divine "preſence."[b] And *Joſephus* his account is confirmed by the APOSTLE: [*Heb.* xii. 18.] who mentioneth [*tempeſt*,]as well as many other aweful things, accompanying the giving of the *law*, from *mount Sinai*.

And again; [*Pſal.* xviii. 10.] *the ſymbols* of *the divine preſence* are thus expreſſed: "He rode upon a cherub, and did fly; yea, he did fly, upon the wings of *the wind*." [See *Pſalm* civ. 3, 4.]

In alluſion, I ſuppoſe, to thoſe former repreſentations, we here find, that, when *the holy ſpirit* was given, "there came down, all on a ſudden, the ſound as of a *mighty ruſhing wind*."

It is not ſaid, "that there really was *a ſtrong wind*;" (ſuch as thoſe, which accompanied the giving of *the law*, from *mount Sinai*;) but onely, that it made a noiſe, and came on a ſudden, *like a ſtrong wind*.

And *the emblem*, in this view, was lively and pertinent. For, "the doctrine of the APOSTLES, though meek and gentle, was to "be mighty and powerful. Their ſound was to go through the "earth, and their words to the ends of the world."

The *holy angels*, thoſe bright and active miniſters of the divine will, are ſometimes compared to *wind*, as well as to *flames of fire*. But, here, *winds* and *flames* are made *ſymbols* of the preſence of *a ſuperior*

[a] So רוח היום, [*leruach hajom*,] ought to have been tranſlated

[b] Ἄνεμοί τε σφοδροὶ — καὶ ἠγιζον. [vel καὶ ἐφέροντο.] καὶ — ἐδήλων τὴν παρουσίαν τοῦ Θεοῦ. Joſeph. Antiq. l. 3. c. 5. § 2.

perior ſpirit. Juſt as, in *Ezekiel*'s viſion, together with *the whirl-wind*, and *the flames of fire*, there was, alſo, preſent *the ſpirit of the* LORD. [*Ezek.* i. 4, &c.] An. Chriſti 33. Tiber. 19.

To conclude this head. As *the wind* was, of old, a token of *the divine preſence*, ſo it was now. And, as GOD breathed, into the *firſt Adam*, the *breath* [or ſpirit] of life, when he imparted unto him that animal, terreſtrial, life, which he was to convey to his poſterity: ſo the *ſecond Adam*, the LORD from heaven, *breathed* his *quickening ſpirit*, into his APOSTLES, as the ſeed and principle of a new life, to ſuch as would imbrace their heavenly doctrine; — a life of holineſſe, which will terminate in a bleſſed and glorious immortality. Book I. Chap. I. Sect. II. Acts ii. 4.

Thus, was *the ſpirit* an earneſt of their adoption, and a pledge of their future glory and happineſſe. [*See on* 1 *Theſſ.* i. 6.] And, by this quickening *ſpirit of the* LORD, we hope to be raiſed; and that he will again *breathe*, into us, *the breath of life*, at the laſt day, and in the reſurrection of the juſt.

2. Another *ſymbol* of *the holy ſpirit* was *fire*, or *flames of fire.*

When *the law* was given from *mount Sinai*, there were not onely thunders, but *lightenings*, alſo. And the *ſhechinah*, or cloud of glory, which appeared ſo often to *the patriarchs*, and which conducted *Iſrael* through the wilderneſſe, was like a cloud, by day; but like a pillar of *fire*, by night.

Something of the like nature, very probably, was the appearence, which attended the pouring down of *the holy ſpirit*, upon our LORD, after his baptiſm; *namely*, *a glory*, which ſurrounded his head, and and hovered over him, for ſome time, as a dove fluttereth over her neſt. — *Such a glory* did now attend the pouring out of *the holy ſpirit*, upon his APOSTLES, and their company. And ſuch *a glory* did commonly, or, perhaps, always, attend the giving of *the holy ſpirit*, when that divine *gift* was poured down, upon any perſon, immediatcly from heaven, and without the laying on of the hands of the APOSTLES.

In ſome caſes, *the old teſtament prophets* were ſo uneaſie, when they ſtifled their prophecies, that it is ſaid, "*The word of* GOD was, "in their hearts, as *a burning fire*, ſhut up in their bones; and "they were weary with forbearing, and could not ſtay [c]."

But as *a glory*, like *a flame of fire*, accompanied the giveing of *the holy ſpirit*, to the firſt chriſtians, the alluſion is much more ſtrong and beautiful, when they are charged *not to quench the ſpirit* [d]; but,

[c] Jer. xx. 9. [d] Μὴ σβέννυτε, [See on 1 *Theſſ.* v. 19.]

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on the other hand, to *ſtir*, or *blow up*, *that ſacred flame*[e]. For, *the ſpiritual gifts*, like *the fire* upon the altar, could be kindled onely from heaven, but might be quenched by mere men; and did die out, and quite decay, if they were not fed with new fewel, here, upon earth. All manner of wickedneſſe tended to *quench* thoſe *ſacred flames*, and all manner of virtue and piety to blow up and increaſe them.

The light, the heat, the powerful efficacy, and purifying nature, of *flames*, rendered this a very proper *emblem* of the power and efficacy, *the light*, knowlege, and purity, of *the chriſtian doctrine*; — as well as of *that ſacred ſpirit*, which burned up the droſſe, purified the heart, and præpared *the chriſtians* for a ſtate of perfect purity and complete happineſſe.

3. The *effuſion* of *the holy ſpirit* is, in *ſcripture*, frequently compared *to the pouring out of water*[f]. [Iſai. xliv. 3.] "I will pour wa-"ter upon him that is thirſty, and floods upon the dry ground. I "will pour out of my *ſpirit* upon thy ſeed, and my bleſſing upon "thine off-ſpring." To this, there is an evident alluſion, in the *prophecie*, [Joel ii. 28.] "I will *pour out my ſpirit* upon all fleſh," *&c.* Which *prophecie* (as St. PETER aſſured the *jews*) was now accompliſhed.

The eighth was the laſt day of *the feaſt of tabernacles*, and the greateſt day of that feaſt. On that day, there was an holy convocation, among the *jews*, when a vaſt congregation of the people aſſembled together, at the temple. And then, it was their cuſtom to fetch water, from the brook, *Siloam*; ſome of which they drank, with loud acclamations of praiſe and thankſgiving; and ſome of which they poured out, upon the altar, as a drink-offering unto GOD; both as a commemoration of the rock, that flowed, and followed them, in the wilderneſſe, to relieve their thirſt; and, as an oblation, joined with prayer for rain, againſt the following ſeed-time. — On that great day of the feaſt, JESUS (obſerving the uſual ſolemnity, and alludeing thereto,) ſtood in a convenient place, in the temple; and cried aloud, and in the hearing of the people: "If "any man thirſt, let him come unto me and drink. For I will "give him of my *ſpirit*, not onely enough to refreſh him, but he "ſhall be filled with it; and it ſhall plenteouſly overflow, like ſwell-ing

[e] Ἀναζωπυρεῖν. [See on 2 Tim. i. 6.]

[f] Beſides the texts mentioned in this *hiſtory*, ſee *Prov.* i. 23. *Ezek.* xxxvi. 25, &c. and xxxix. 29. *Iſai.* xii. 3. and lv. 1. *Tit.* iii. 5, 6. With which compare *John* iv. 14.

" ing rivers of living water." That (as St. JOHN hath informed us, *John* vii. 39.) was an alluſion to the plentiful effuſion of *the holy ſpirit*, which was to be poured out, after OUR LORD's aſcenſion. And, on this day of *pentecoſt*, the promiſe was accordingly fulfilled. An. Chriſti 33. Tiber. 19. Book I. Chap. I. Sect. III. Acts ii. 4.

It is with the ſame alluſion, that St. PAUL, [1 *Cor.* xii. 13.] ſaith, of *the chriſtians*, who had *the gifts* of *the holy ſpirit*, that they had been all made *to drink into one ſpirit*,

They were, likewiſe, *initiated* into *the chriſtian church*, by being *baptized* with *water*; which is called *the waſhing of regeneration*, and joined with *the renewing of the holy ſpirit*. [Tit. iii. 5.] And, as *the primitive chriſtians*, after *baptiſm* by *water*, were generally *baptized* with *the holy ſpirit*; and that was the uſual way, for the APOSTLES, to receive perſons into *the chriſtian church*, the ſpiritual kingdom of GOD among men; it was ſaid, [*John* iii. 5.] " that, " unleſſe a man was borne of *water*, and of *the ſpirit*, he could not " enter into *the kingdom of* GOD."

The outward waſhing with *water*, in *baptiſm*, denoted that *inward purity*, which was (and ſtill is) required of *chriſtians*; their obligation " to cleanſe themſelves from all filthineſſe, both of fleſh " and *ſpirit*; and to perfect purity, or holineſſe, in the fear of " GOD."

And *baptiſm* was ſaid to *waſh away their ſins*. For *chriſtians* were required " to have their hearts ſprinkled from an evil conſcience, as well as their bodies *waſhed* with *pure water*." — And, upon this account, *the church of* CHRIST is ſaid to *be cleanſed, by the waſhing of water*, as well as *by the word of* GOD. Thus, *the gift* of *the ſpirit* is compared to *water*, becauſe of it's purifying, cleanſing, quality. And, in alluſion to *the pouring out of water*, this manner of communicateing *the ſpiritual gifts*, is called *the effuſion of the holy ſpirit*.

4. *and laſtly*. The giving of *the holy ſpirit* is ſometimes compared to *the anointing perſons with oil*: — which was a thing much practiſed in *the eaſtern countries*.

Their *kings* [g], and ſometimes their *prophets* [h], were inaugurated, by being anointed with oil; and *the jewiſh high-prieſts* were conſecrated, at thirty years of age, by being *waſhed* with *water*, and *anointed with oil* [i]. Accordingly; JESUS CHRIST, the prince of *the kings* of the earth, *the prophet* of *the church*, the great APOSTLE

[g] 1 Sam. xvi. 13. Judg. ix. 8. 1 Kings xix. 16. Iſai. lxi. 1. Luke iv. 18.

[h] 1 Kings xix. 16.

[i] Exod. xxix. 4; 7. Lev. xxi. 10.

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and *high-prieſt* of our profeſſion, — when he was about thirty years of age, was firſt *waſhed* with *water*, or *baptized* by *John the baptiſt*; and, after that, was farther ſet apart, for his high, ſacred, and prophetic, office, by being anointed with *the holy ſpirit, that oil of gladneſſe, above his follows.* [Heb. i. 9. Pſal. cx. 4, 5. Acts ii. 34, 35.] Hence had he the name of *meſſiah*, [or *the Chriſt*,] which ſignifieth *the anointed.* [Dan. ix. 25, 26. Iſai. lxi. 1. Acts iv. 27.]

Thus, alſo, *the chriſtians*, who had *the gifts* of *the holy ſpirit*, are ſaid to have had *an ointment from the holy one:* [See on 1 John ii. 20.] and to *have been anointed of* GOD. [2 Cor. i. 21, 22.] By that unction, they were both *inſtructed* and *comforted.* [1 John ii. 27.] And hence they were called *kings* and *prieſts, unto* GOD, *and the lamb.* [Rev. i. 6.]

As *the jews* uſed to pour oil upon *the firſt fruits*, which they offered unto GOD, there might, perhaps, be ſome alluſion to that cuſtom, in the caſe of *the firſt chriſtian converts*, who were *the firſt-fruits of this new creation*, and who had *the firſt-fruits* of *the ſpirit.* But *the unction* of *kings* and *prieſts*, is (I think) more generally alluded to.

Theſe are *the four ſymbols*, or *emblems*, which *the ſcripture* mentioneth, or alludeth to, in ſpeaking of the wonderful *gifts* of *the holy ſpirit.*

CHAP. I. SECT. III.

The general diviſion into ſpiritual gifts, *aud* miraculous powers: *and into thoſe, that were peculiar to* APOSTLES; *and thoſe, which were common to* them, *and other* chriſtians.

WE have already ſpoken of *the ſymbols* of *the ſpirit. The effects* of receiving *the ſpirit* come next to be conſidered. And they were either *ſpiritual gifts*, or *miraculous powers.*

By *ſpiritual gifts*, I underſtand "that *inward illumination*, which "*the diſciples* of JESUS, and eſpecially *the* APOSTLES, received, up-"on the effuſion of *the ſpirit.*" And, by *the miraculous powers*, I underſtand "thoſe *powers*, by which the mighty and uncommon

"effects

" effects were performed, that often attended their ſpeaking, or " acting." An. Chriſti 33. Tiber. 19.

By *the ſpiritual gifts*, they had a vaſt compaſſe of *knowlege* communicated, concerning doctrines, and languages; of which (before that) they were intirely ignorant. And all that I ſuppoſe them to have had, from *the ſpirit*, in the working of *a miracle*, was onely *a prophetic impulſe* upon their minds, that, upon their ſpeaking, or acting, ſo or ſo, a miracle would be worked; to rouze men's attention to, or confirm them in, *the chriſtian doctrine*. Such *an impulſe* may, indeed, not improperly, be ranked among *the gifts* of *the ſpirit*. But *the power*, which was exerted, in the working of *a miracle*, did not procede from *the chriſtians*, but immediately from the LORD JESUS CHRIST; upon their invokeing his name, or pronounceing the perſon healed; or declareing that *the miracle* would be done, by his power [a]. Book I. Chap. I. Sect. III. Acts ii. 4.

There may be other reaſons alleged, for the diſtinction between *ſpiritual gifts* and *miraculous powers*. *For inſtance*; The APOSTLES, and *the ſeventy diſciples*, worked *miracles*, in our *ſavior*'s life-time; and yet *the holy ſpirit* is ſaid *not to have been then given*. [John vii. 39.] And the writers of the new teſtament do, themſelves, frequently diſtinguiſh between *ſpiritual gifts* and *miraculous powers*; calling the firſt *the gifts of the holy ſpirit*; and the latter, by the name of *ſigns*, and *wonders*, and *various miracles*.

But, perhaps, this diſtinction may be ſtill better underſtood, ſuppoſe we ſay, that *the illumination*, or *impulſe*, which they had, in the working of *a miracle*, terminated in that particular act of *the divine power*. Whereas; by *the ſpiritual gifts*, they conveyed ſome *knowlege*, and delivered ſome truths, which tended to edification, or exhortation, or comfort. By *the miracles*, they might rouze men to attention; but, by *the ſpiritual gifts*, and by them alone, they could inſtruct, and inlighten, them.

The APOSTLES were *the ambaſſadors of* GOD to men. Now, *ambaſſadors* muſt have qualifications, and credentials, (as well as a commiſſion;) in order to the ſucceſsful execution of their high office. They had, indeed, ſeen OUR LORD; and were ſufficiently qualified to be *witneſſes* to the world of the truth and reality of his reſurrection

[a] It is ſaid, *Mark* v. 30. *Luke* vi. 19. *and* viii. 46. that δύναμις, *power*, went out of JESUS. But I do not find ſuch an expreſſion ever uſed of his APOSTLES, or any of his diſciples. Though, I confeſſe, that, by *the power* of OUR LORD JESUS CHRIST, St. PETER was inabled to do ſomething of the like nature. And, which was (to ſay the leaſt) equally *miraculous*. [Acts v. 15, 16.] And ſo, likewiſe, St. PAUL. [*Acts* xix. 11, 12.]

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tion from the dead. And, upon that grand fact, they were to found *the chriſtian doctrine*. But, during OUR LORD's abode upon earth, they had not ſufficiently learned *that doctrine*. For, their minds were not then capable of bearing it. They, therefore, wanted ſome farther inſtructions, and power. — And, as we have intimated already, that they had their *commiſſion* immediately from the LORD JESUS CHRIST; it will, here, be proper to conſider what qualifications and credentials they had; before we procede to relate *the hiſtory* of their embaſſy, and of their ſucceſſe.

That the APOSTLES, and their aſſociates, were men of integrity, and capable of obſerving, and relateing, plane facts, appears from their whole *hiſtory*. But it is their *ſupernatural gifts*, and *miraculous powers*, of which we are now to give an account.

As the hundred and twenty are ſuppoſed to have been preſent, at this firſt and remarkable effuſion of *the ſpirit*; and the viſible glory reſted upon them all; they are ſaid to have been *all filled with the holy ſpirit*. But there were *diverſities of gifts*, though they all proceded from one and the ſame *ſpirit*. — The APOSTLES evidently appear to have had the moſt, and the choiceſt, *gifts* and *powers*. Some of the greateſt and beſt of *the gifts* and *powers* were, indeed, peculiar to them. And others they poſſeſſed, in a greater degree, or in a ſuperior manner.

Let us, therefore, (in order to view them diſtinctly) inquire,

I. Into *the ſpiritual gifts* and *miraculous powers*, which were granted unto the APOSTLES.

II. Into *the gifts* and *powers*, which were communicated unto other *chriſtians*, alſo.

CHAP. I. SECT. IV.

Concerning the ſpiritual gifts, *which were communicated unto the* APOSTLES.

THAT the APOSTLES were well acquainted with OUR LORD, before his death; and had full conviction of the truth and reality of *his reſurrection*, ſo as ſufficiently to inable them to be *his witneſſes* unto the world; — hath been fully ſhown already.

But,

But, by *this effuſion of the ſpirit*, they were qualified to teach *chriſtianity* unto mankind; and to work *miracles*, in atteſtation to their miſſion and doctrine; —as well as to be *witneſſes* of the facts. An. Chriſti 33. Tiber. 19.

The *ſupernatural gifts*, from which they had their inward *illumination*, come now to be conſidered; and, in the next *ſection*, we propoſe to conſider their *miraculous powers*. Book I. Chap. I. Sect. IV. Acts ii. 4.

They were called *gifts*, from their being ſo ſtyled, in the famous *prophecie*. [Pſal. lxviii. 18.] Where *the meſſiah* is propheſied of, as a mighty conqueror, aſcending to heaven in triumph, receiving *gifts* from GOD, and diſtributeing them among his people. [See *Eph.* iv. 7, 8.]

The moſt full and particular account of their *gifts* and *powers*, is found, 1 *Cor.* xii. 8, 9, 10; 28, 29, 30. And, therefore, we may look upon that, as *the text*, which ought particularly to be explaned. But there are, alſo, other hints, elſwhere, that deſerve to be conſidered.

A view of the order, in which St. PAUL hath ranked *the gifts of the ſpirit*, 1 Cor. xiith chapter.

Verſes 8, 9, 10.	Verſe 28.	Verſes 29, 30.
(1.) *The word of wiſdom.*	(1.) *Apoſtles.*	(1.) *Apoſtles.*
(2.) *The word of knowlege.*	(2.) *Prophets.*	(2.) *Prophets.*
(3.) *Faith.*	(3.) *Teachers.*	(3.) *Teachers.*
(4.) *Gifts of healing.*	(4.) *Miracles*, δυνάμεις.	(4.) *Miracles*, δυνάμεις.
(5.) *Working of miracles.* ἐνεργήματα δυνάμεων.	(5.) *Gifts of healing.*	(5.) *Gifts of healing.*
(6.) *Prophecie.*	(6.) *Helps.*	(6.) *Speakers of tongues* [a].
(7.) *Diſcerning of ſpirits.*	(7.) *Governments.*	
(8.) *Divers kinds of tongues.*	(8.) *Divers kinds of tongues* [b].	(7.) *Interpreters of tongues.*
(9.) *The interpretation of tongues.*		

1. Unto

[a] *Speakers of tongues*, in the third liſt, may comprehend *prophecie*, *diſcerning of ſpirits*, and *divers kinds of tongues*, in the firſt liſt; inaſmuch as theſe were generally the ſubjects treated of, by thoſe who had *the gift of tongues*. For, beſides exerciſeing *the gift of tongues*, they propheſied, ſpoke the wonderful things of GOD, or magnified GOD. [*See Miſcellan. ſacr. vol.* 1. *over againſt p.* 74. Mark xvi. 17. Acts ii. 11. and x. 46. and xix. 6.]

[b] Perhaps the APOSTLE makes *divers kinds of tongues*, in the ſecond liſt, anſwer both to *tongues*, and *the interpretation of tongues*, in the firſt.

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1. Unto the APOSTLES was communicated, by *the ſpirit*, *the word of wiſdom*. So St. PAUL calleth it. 1 *Cor.* xii. 8. *that is*, "a full "and clear knowlege of the whole *ſcheme* of *the chriſtian doctrine*; "whereby they were *illuminated* themſelves, and able to make o-"thers *wiſe unto ſalvation*."

On this day of *pentecoſt*, they appear to have received that general part of *chriſtianity*, which was common to all mankind; and that particular part of it, which related to *the jews*, and *proſelytes of righteouſneſſe*, who were always looked upon, and treated, as *jews*. And, by farther effuſions, and revelations, (which were communicated to ſome, or other, of the APOSTLES, as the ſtate of things required) they had *the whole ſcheme of chriſtianity*, with all the particulars; whether relateing to *jews*, or *gentiles*.

By *the word of wiſdom*, I underſtand "ſuch a comprehenſive view of *the chriſtian doctrine*;" becauſe, in this ſenſe, St. PAUL hath uſed the phraſe [*wiſdom*,] and [*the wiſdom of* GOD.] 1 Cor. i. 24. *and* ii. 6, *&c.* Eph. iii. 10. And St. PETER informeth us, that his brother PAUL wrote his *epiſtles*, according to *the wiſdom given unto him*. [2 Pet. iii. 15, 16.]

In OUR LORD himſelf, were hid all the treaſures of *wiſdom*, and *knowlege*. [Col. ii. 2, 3.] And hence he is ſometimes called *the wiſdom of* GOD. [*Luke* xi. 49. compared with *Matth.* xxiii. 34.]

This I reckon to have been the higheſt *ſpiritual gift*, and to have been communicated to none but the APOSTLES. Becauſe, in reckoning up *the gifts* themſelves, it is ſet firſt, 1 *Cor.* xii. 8. And anſwereth to APOSTLES. For, we find, that, among the perſons who had *the gifts*, they are placed the firſt in order, *ver* 28, 29. as haveing the greateſt honor, and moſt excellent qualifications.

Hence it is they are called [*wiſe men*,] Matth. xxiii. 34. *compared with* Luke xi. 49.

This word of wiſdom was communicated unto them, by *immediate revelation*, from OUR LORD, or from *the ſpirit*; and is, therefore, called by the name of *revelation*. [1 Cor. xiv. 6.] For it is true, of all the APOSTLES, "that they neither received their *goſpel*, from "man, neither by man; but by *the revelation* of JESUS CHRIST, "or the *illumination* of the *ſpirit*." Whereas; even *ſuperior prophets*, and *evangeliſts*, (not haveing *the word of wiſdom*,) were to teach, what they had learned from the APOSTLES, "unto faithful men, who ſhould be able to teach others alſo." [2 *Tim.* ii. 2.]

But, under *the word of wiſdom*, I would, alſo, include *the greater* "*prophecies*; that is, *the revelation* of divers *myſteries*, or grand

" events, relateing to the ſpreading, corrupting, and reſtoreing, *the* An. Chriſti
" *chriſtian religion*; which could not have been known by any hu- 33.
" man foreſight." For, (1.) OUR SAVIOR ſpeaketh of it, as a Tiber. 19.
thing peculiar to the APOSTLES, " that, unto them, it was given, Book I.
firſt, and immediately, to know *the myſteries* of *the kingdom of* Chap. I.
heaven." [Matth. xiii. 11. Mark iv. 10, 11. Luke viii. 10] (2.) Sect. IV.
The whole ſcheme of *the goſpel-doctrine* is called *the myſtery* of godlineſſe, [1 *Tim.* iii. 16.] and *the wiſdom of* GOD *in a myſtery*, [1 Cor. ii. 7.] (3.) *The myſtery* of GOD's calling *the gentiles*, to be his people, without any ſubjection to *the law* of *Moſes*, is included, under the general name of [*wiſdom*;] as may be ſeen, by compareing the following texts: *Eph.* i. 8, 9, 10. *Col* i. 9; 12, 13; 26, 27, 28. *and* ii. 2, 3. (4.) Theſe *myſteries* are ſaid to have been communicated *by revelation*, [Gal. i. 12. Eph iii 3. Rom. xvi. 25.] juſt as the former branch of *the word of wiſdom* is intimated to have been given, [1 *Cor.* xiv. 6.] (5.) None but APOSTLES appear to have had *the revelation of thoſe grand myſteries*. For unto St. PETER was it firſt reveled, that *the devout gentiles* ſhould be taken into *the chriſtian church*, without any farther ſubjection to *the law of Moſes*, than that, to which they had already ſubmitted. [*Acts* xth and xith *chapters*.] And to St. PAUL, that *the idolatrous gentiles* ſhould be accepted, without any ſubjection to *the Moſaic law*. This was one of *the myſteries of* GOD, of which he was a faithful ſteward. [1 *Cor.* iv. 1, 2.] And he often calleth it *a myſtery*. [Rom. xvi. 25. Eph. i. 9. *and* iii. 3,—11. *and* vi. 19, 20. Col. i. 26, 27. *and* ii. 2. *and* iv. 3. 1 Tim. iii. 9.] Unto him, alſo, was reveled *the myſtery* of GOD's caſting off *the jews*, *the myſtery of iniquity*, or of *the revelation* of *the man* of *ſin*, *and ſon of perdition*; whereby great corruptions ſhould, in the laſt days, be introduced into *the chriſtian church*. [2 Theſſ. ii. 1, &c.] *the myſtery* of recalling *the jews* into the church of GOD, and of the complete fulneſſe of *the gentiles*. [Rom. xi. 11, &c.] *the myſtery*, that the laſt generation ſhould not die at all. [1 *Cor.* xv. 51.] And, finally, unto St. JOHN was reveled *the myſtery* of *the ſeven ſtars*, [Rev. i. 20.] *the myſtery of* GOD, [Rev. x. 7.] and *the myſtery of Babylon*, *the woman*, *the beaſt*, and *the falſe prophet*. [Rev. xvii. 5; 7, &c.]

But I have not found any clear and certain intimation, in the new teſtament, that ſuch *myſteries* were reveled, immediately, to any of *the ſuperior prophets*[c], or *evangeliſts*; much leſſe to any of *the*

[c] There is one text, (*namely*, Eph. iii. 5.) which will be taken notice of, when we come to conſider *the gifts* of *the ſuperior prophets*.

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chriſtian brethren. (6) It is a conſiderable argument, (which hath already been juſt hinted at) when it is added, to what hath been ſaid, that the order, in which things are ranged, 1 *Cor.* xii. 8; 28, *&c.* requireth that *the revelation* of *the myſteries*, or grand events relateing to the chriſtian church, ſhould be reduced under the head of *the word of wiſdom*; and looked upon, as peculiar to the APOSTLES. For, as *the word of wiſdom*, ver. 8. is placed firſt, among *the ſpiritual gifts*; it muſt, of courſe, anſwer to APOSTLES, who are ranked the firſt among *the perſons*, who had *the gifts*, ver. 28, 29, 30. And, conſequently, under *that word of wiſdom*, we ought to reckon all the branches of *the gift*, which was peculiar to APOSTLES. Whereas; if we place *the revelation of ſuch myſteries*, under the ſecond head; *namely*, *the word of knowlege*: it will anſwer to *ſuperior prophets*; who do not appear to have had ſuch *revelations*.

The APOSTLES (though honeſt, and ſincere men) were ſlow of underſtanding, and greatly prejudiced. OUR LORD, dureing his miniſtry, had indeavored to open their underſtandings, by *parables*, and by other methods, gradually, and as they were able to bear it. But often, when he ſpoke, they underſtood him not; and the thing was hid from their eyes. They miſunderſtood the nature of *his kingdom*. And, though he had many things to ſay unto them, they could not then bear them. But, *when the ſpirit of truth* ſhould come, he was not onely to bring to their rememberance what CHRIST had taught them; but *to lead them into all the truths*, that were neceſſary to their ſpreading *the goſpel*. Accordingly; by *the firſt branch of the word of wiſdom*, they had given them, immediately from heaven, and retained in their minds afterwards, through their whole lives, clearly and accurately, a more perfect *body of divinity*, than forty years cloſe ſtudy can now give the moſt candid, ſagacious, and induſtrious, *divine*; even though he hath their writeings to guide and aſſiſt him.

Hereby they ſaw through their former miſtakes, about CHRIST's perſon and offices. They could now eaſily reconcile *the prophecies*, which ſpoke of his humbled, and exalted, ſtate. For, they were convinced, that, though he had emptied himſelf to come upon earth; yet, ſince that, he was exalted, at the right hand of GOD, and had all power given unto him, both in heaven, and upon earth. That his *præparatory kingdom* was not *a temporal*, but *a ſpiritual kingdom*, ruleing over the conſciences of men. His mean and afflicted life upon earth, and his undergoing ſuch an ignominious death, appeared fully conſiſtent with his being *the meſſiah*. For his reſurrection, aſ-

cenſion,

cenſion, and pouring out of *the ſpirit*, had taken away all the infa- An. Chriſti
my of the croſſe; and light ſhone clearly through many of their 33.
groſſeſt prejudices. They could now enter into the deſign of *the* Tiber. 19.
ſon of GOD's coming down among men, and of his erecting *a king-* Book I.
dom of righteouſneſſe; and ſaw plainly what part they were to tranſ- Chap. I.
act, in erecting *that holy kingdom*. Sect. IV.
Acts ii. 4.

As *Moſes* had the two tables of *the law*, and a pattern of all things, delivered unto him, in the mount; when he was about to erect GOD's *temporal kingdom*, in *Iſrael*; ſo the APOSTLES of OUR LORD and *ſaviour* JESUS CHRIST, in order to erect *the ſpiritual kingdom of* GOD, among all nations, had a full and clear *revelation* of the nature and laws of *that kingdom*, communicated unto them, by *the ſpirit*, who inlarged their capacities, and filled them with knowlege, for themſelves, and for the world.

To the ſecond branch of the *word of wiſdom*, the *revelations*, which GOD made to ſome of the *ſuperior old teſtament prophets*, bear a very great reſemblance: I mean, *the prophecies*, concerning the greater events, which would affect *the jews*, and particularly concerning *the kingdom of the meſſiah*.

By this ſecond branch of *the word of wiſdom*, the APOSTLES could comfort *the chriſtians*, under many and threatening proſpects, with the full aſſurance that *chriſtianity* would prevail and floriſh, notwithſtanding all diſcouragements and oppoſitions whatever; — as well as could, in the mean time, declare *the terms of acceptance*, both of *jews* and *gentiles*; which terms were exactly ſuted to the ſtate, in which they were, antecedent to their imbraceing *chriſtianity*.

By this *word of wiſdom*, in the full and moſt comprehenſive latitude of it, the APOSTLES became the common funds of *chriſtian knowlege*. For *the primitive chriſtians* did, all of them, receive *chriſtianity*, from the APOSTLES, mediately or immediately; *ſuperior prophets* and *evangeliſts* not excepted [d].

And, though we do not receive *chriſtianity* ſo immediately from them, as to hear the word at their mouths: yet we may learn, from *their writeings*, that *doctrine*, which they received from OUR LORD JESUS CHRIST; and delivered unto the world, faithfully, as they received it, from him; GOD alſo bearing them witneſſe, both by ſigns, and wonders, and divers miracles, and gifts of the HOLY SPIRIT, according to the divine good pleaſure.

The books of the new teſtament were, moſt of them, writen by the APOSTLES. And, as they had this *illumination* of *the ſpirit* continually

[d] John xvii. 20. 2 Tim. ii. 2. *and* iii. 14.

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nually in their minds, dureing the remaining part of their lives, ever ready to inform and direct them what was, or what was not, *the true chriſtian doctrine*; we may depend upon *their writeings*, as containing an infallible account of *the true chriſtian revelation*.

St. *Mark*, and St. *Luke*, were not APOSTLES. And, therefore, *thoſe books of the new teſtament*, which they wrote, are ſaid, by ſome of *the antients*, to have been writen, from the [*doctrine*, or] preaching of ſome of the APOSTLES. And other of *the fathers* inform us, that, after they were writen, they were read and approved, by one, or more, of the APOSTLES[e]. Accordingly; "*chriſtians* are "ſaid to be built upon the foundation of the APOSTLES and *pro-*"*phets*; JESUS CHRIST himſelf being the chief corner-ſtone." [*Eph.* ii. 20.] And, [*Rev.* xxi. 14.] in the viſion, which appeared to one of the APOSTLES *of the circumciſion*, the walls of *the new Jeruſalem* were repreſented as twelve; upon the foundations of which were inſcribed the names of *the twelve* APOSTLES *of the* LAMB.

Thus, according to the infinite and amazeing wiſdom of GOD, when the world ſtood in need of an univerſal reformation, GOD did not ſee fit to inſpire every *man*, or every *chriſtian*. But he *illuminated* the APOSTLES, with *the doctrine*, which is calculated to promote virtue and piety. And, by their preaching, or writeings, he *inlightened* the earth. For, *the ſcheme of chriſtianity*, which we have, in the new teſtament, unto this day, came originally from the APOSTLES, who were the only perſons that were favored with *the word of wiſdom*.

II. To the APOSTLLS was communicated, by *the ſpirit*, what St. PAUL calleth *the word of knowlege*, 1 Cor. xii 8. *that is*, "a full, "and clear, comprehenſion of the ſcope and deſign of *the law*, and "of *the prophets*. And a thorough underſtanding of the confirmation, "which the old teſtament gave to *chriſtianity*."

In this ſenſe, hath St. PAUL uſed the word, γνῶσις, *knowlege*, [Rom. ii. 20. with which, compare 1 Tim. vi. 20.]

I cannot eaſily be perſuaded, indeed, that the old teſtament had, beſides the direct and literal ſenſe, an hiden and ſpiritual meaning; which could not be found out, without *a new revelation*. The true deſign and meaning might be hid, from the careleſſe and præjudiced: but, ſurely, *a revelation* could anſwer no great end, that ſhould want *another revelation* to explane it, in it's moſt material branches. I am, therefore, perſuaded, that a diligent and unprejudiced inquirer might

[e] See the eſſay on *inſpiration*, annexed to 1 *Timothy*.

might have underſtood the deſign of *the law* and *the prophets*; and have comprehended the ſenſe of the moſt material and important *prophecies*. [Acts xvii. 11.] But, notwithſtrnding all this, *the word of knowlege* was, as things then ſtood, *a ſpiritual gift* of great uſe and advantage. For, the APOSTLES themſelves had been bred up in low occupations; and had not had leiſure to ſtudy and ſearch into *the old teſtament revelation*, with that care and exactneſſe, which the caſe required. Nay; (what is more) not onely they, but the learned and leading men among the *jews*, [1 Cor. ii. 7, &c.] and even all the nation of the *jews* in general, were greatly præjudiced, and were gone into a wrong interpretation of *the grand prophecies*; over-looking ſuch *prædictions*, as regarded the humble ſtate of *the meſſiah*; and expecting *a temporal prince*, to exalt the grandeur of their nation. — In ſuch circumſtances, it could not be expected, that the APOSTLES ſhould have underſtood the ſcope and deſign of *the law* and *the prophets*, without *the illumination* of *the ſpirit*, to lead them into thoſe truths; much leſſe could they, without extraordinary aſſiſtence, have been ſuppoſed to have convinced numbers of other *jews* of their miſtakes, and to have led them into a right and juſt conception of the true intention of their *antient prophets*.

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A long præparation of learning [f] and ſtudy would not have led them into ſo full and accurate *a knowlege* of the general deſign of the old teſtament, and of the meaning of particular *prophecies*. And, yet it was neceſſary that the APOSTLES ſhould have had ſuch a thorough *knowlege* of the old teſtament. For, they were not onely to teach *chriſtianity*, which was founded upon *facts*; but they were to build up believers in their moſt holy faith. And they actually did ſo, by juſtly explaneing *the old teſtament prophecies*; and by removeing thoſe ſcruples, which aroſe in the minds of *the chriſtians*, who had been *jews*, or *proſelytes of the gate*, from a miſunderſtanding of thoſe *antient prophecies*. Nay; they could not onely ſatisfie the honeſt inquirer, but convince gainſayers; and ſtop the mouths of *the unbelieving jews*, and of the perverſe *judaizeing chriſtians* [g], who indeavored to ſubvert the minds of the other *chriſtians*, and to draw away diſciples after them, from an unjuſt interpretation of *antient revelations* [h].

By

[f] The APOSTLES were not (before this) acquainted either with *the antient hebrew*, in which *the books* of *the old teſtament* had been writen; nor with *the greek*, which was then the onely *verſion*. For, as to *the targums* in *Chaldee*, they were *paraphraſes*, and not *verſions*.

[g] 1 Tim. i. 7.

[h] Tit. i. 9, 10, 11.

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By this *gift*, the APOSTLES ſaw that all that vaſt *apparatus* of *the law*, and *the prophets*, was for the carrying on of one *great* and deſign, regularly and uniformly; — that *the figures*, *ſhadows*, and *prophecies*, for a ſucceſſion of many ages, did, at laſt, center in JESUS *of Nazareth*; and in that moſt perfect *revelation*, which GOD gave to mankind, by him.

The APOSTLES did, indeed, always found *chriſtianity* upon *facts*; and then preached *the chriſtian doctrine*, according to *the word of wiſdom*. But they, alſo, confirmed *the doctrine*, by appealing to *the old teſtament*, when they attempted to convert *jews*, or *proſelytes of the gate*; and afterwards removed the ſcruples, which aroſe in their minds, concerning the intention of *former revelations*. For, as theſe two ſorts of perſons acknowleged the authority of *the ſcriptures* of the old teſtament, and were acquainted with thoſe antient and ſacred writeings; — it was neceſſary to clear up to them the connection between *chriſtianity* and thoſe præcedeing *revelations*.

But, as *the idolatrous gentiles* neither acknowleged the authority of *the jewiſh canon*, nor were acquainted with what it contained; we never find the APOSTLES appealing to *the prophecies*, in converting them. But, when *thoſe idolatrous gentiles* had imbraced *the chriſtian religion*; and were told that the things had long before been prædicted, which were now come to paſſe; it was a circumſtantial and confirming evidence, to ſhow them that it was ſo, and to point out to them the connection between *chriſtianity* and *thoſe former revelations*. — Which method, the APOSTLES, with great juſtneſſe and propriety made uſe of[i].

We are here conſidering *the word of knowlege*, as *a gift*, which was beſtowed upon the APOSTLES. And they ſeem planely to have had it, all of them; and in the higheſt degree. But that it was not peculiar to the APOSTLES, will be ſhown, when we come to ſpeak of *the ſpiritual gifts* conferred upon *the other diſciples*.

III. The APOSTLES had *the gift of diſcerning ſpirits*.

Under *this general head*, may be comprehended three remarkable and diſtinct branches of *divine illumination*.

(1.) "A being able to *diſcern*, or diſtinguiſh, by what *ſpirit* any "man ſpoke, who pretended to *propheſying*: that is, whether he "ſpoke onely of himſelf, from an evil ſpirit, or by an impulſe of "the ſpirit of GOD." This ſeems to have been the thing intended, in the new teſtament, by the phraſes; *proveing*, *trying*, or *diſcerning*, *of ſpirits*. — In order to underſtand the nature of *this gift*, it ought to

i Rom. xvi. 25, 26.

to be conſidered, that other *chriſtians* had *revelations*, as well as the APOSTLES; and ſometimes particular *revelations*, which were not communicated to the APOSTLES, by *the ſpirit*[k]. Now, it was of great ſervice, to be able, in ſuch caſes, to diſtinguiſh, whether ſuch a perſon ſpoke, onely from his own private ſuggeſtion, from *an evil ſpirit*, or from *the ſpirit of* GOD. An.Chriſti 33. Tiber. 19. Book I. Chap. I. Sect. IV. Acts ii. 4.

Some of *the inferior chriſtians* had *this gift*; by which they could try doctrines, and judge whether they were *divine revelations*, or agreeable to *divine revelations*. But, though the APOSTLES (who had *the word of wiſdom*) had no need, in many caſes, to make any ſuch uſe of *this gift*, becauſe they had *the whole ſcheme of chriſtianity* always, in their minds, as a ſtandard, by which to try, and judge of, all doctrines;—yet, where there was a *prædiction* of ſome future event, or a particular *revelation*, which had not been diſcovered to them before: In ſuch caſes, the APOSTLES might, with advantage, make uſe of this extraordinary *gift*. For, many *falſe apoſtles, and falſe prophets, did*, (even in that firſt age of *the church*) *go out into the world:* and acted ſo ſubtilely; *that* (*if poſſible*) *they would have deceived the very elect.* But, *chriſtians*, haveing an unction from *the holy one*, knew all things. And, therefore, they were, with great propriety, adviſed not to believe every *ſpirit*; but to try *the ſpirits*, whether they were of GOD. For, though they were not to deſpiſe *propheſyings*; yet they were to *prove* all things, before they held faſt that which was good.

(2.) Under this head of *diſcerning ſpirits*, there ſeemeth to have been included "an ability of knowing the ſecret intentions of ſome "of *the chriſtians*; as well as of ſome, who diſbelieved, or were ig-"norant of, *the chriſtian religion.*"

By this mean, St. PETER detected the fraudulent deſigns of *Ananias* and *Sapphira*; and laid open their moſt ſecret contrivances. [*Acts* v. 1, &c.] St. PAUL, alſo, detected the wickedneſſe of *Bar-Jeſus, the magian*, who ſecretly indeavored to turn away *Sergius Paulus, the Roman proconſul*, in the iſland *Cyprus*, from imbraceing *the chriſtian faith:* [Acts xiii. 6. &c.] And perceived that the lame man, at *Lyſtra*, had faith to be healed. [*Acts* xiv. 9.]

This *gift* was granted unto ſome of *the old teſtament prophets:* For inſtance, to *Ahijah*[l], to *Eliſha*[m], and to *Daniel*[n].

(3.) Under this head of *diſcerning ſpirits*, may moſt properly be comprehended, "The knowing the temper and future behavior of "ſome

[k] Acts xi. 28. *and* xiii. 1, 2. *and* xxi. 10, 11. [l] 1 Kings xiv. 5, 6.
[m] 2 Kings vi. 8,—12. [n] Dan. ii. 28,—35.

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" ſome of *the chriſtians*; and, conſequently, their fitneſſe for ſuch " and ſuch particular offices, and ſtations in *the chriſtian church*." We have ſeveral inſtances, in the new teſtament, of *prophets* haveing *this gift*; ſuch *prophets*, I mean, as were not APOSTLES, but of an inferior order. *For inſtance:* The holy ſpirit, by the mouth of the prophets, at *Antioch*, *in Syria*, ſaid, " Separate me *Barnabas* and *Saul*, for the work, unto which I have called them." [Acts xiii. 2.] And *Timothy*, who entered very young upon the work of *an evangeliſt*, was pointed out, to St. PAUL, by *prophecie*. [1 Tim. iv. 14.] And, [Acts xx. 28.] it is ſaid, that *the holy ſpirit* had made *the elders* of the church, at *Epheſus*, *biſhops:* that is, ſuch of them as then met St. PAUL, at *Miletus*. In like manner, *Clemens Romanus* informeth us, that " the APOSTLES appointed the firſt-fruits of their con- " verſions to be *biſhops*, and *deacons*; — *haveing firſt tried* [or *proved*] *them by the ſpirit* [o]."

Ignatius [*proœm. ep. ad philadelph.*] ſpeaketh of *the biſhops*, *preſbyters*, and *deacons*, at *Philadelphia*, as *appointed*, *by the counſil of* JESUS CHRIST; and confirmed by his holy ſpirit. [See, alſo, § 1. *& ep. ad Epheſ.* § 1; 3; 6.] And *Clemens Alexandrinus* intimateth " that St. JOHN (after his return, from the iſland *Patmos*, to *Epheſus*,) went about, among the *churches*, in the neighboring pro- " vinces; and (*among other things*) choſe ſuch men, into the number " of *the clergy*, *as were pointed out*, *to him*, *by the ſpirit* [p]".

I have ſaid, that the APOSTLES were acquainted with the temper and future behavior of *ſome of the chriſtians*. But they appear to have been unacquainted with the amazeing hypocriſie and wickedneſſe of others; — even of ſome, who were placed in *offices* of truſt and dignity, in *the church*.

OUR LORD himſelf (*though he knew what was in man*) choſe *Judas*, for an APOSTLE; notwithſtanding he foreſaw that he would prove *a traitor*. And, for the diſcovery of hypocrites, and the trial and confirmation of the ſincere, he might conceal, from the APOSTLES, the malignity of mind, or future behavior, of ſome, whom they

[o] Ep. ad Cor. § 42. Δοκιμάσαντες τῷ πνεύματι anſwering to πάντα δοκιμάζετε, 1 *Theſſ.* v. 21. and δοκιμάζετε τὰ πνεύματα, 1 *John* iv. 1. So that, though the new teſtament has not uſed the phraſe, in this ſenſe; yet one of *the apoſtolic fathers* has directed us to place this, of *trying men*, or *proveing* them, who were to be intruſted with public offices in the church, under this head of *trying*, or *diſcerning*, *ſpirits*. And certainly, *Clemens Romanus* knew the language of that age, and even of the APOSTLES themſelves.

[p] Clem. Alexandrin. edit. Potter. vol. 2. p. 959. Euſeb. Hiſtor. eccleſ. l. 3. c. 23. τῶν ὑπὸ τοῦ πνεύματος σημαινομένων.

they conſtituted *officers* in *the chriſtian church*. If *Nicolas the deacon*, [Acts vi. 5.] was the head of the wicked ſect of the *Nicolaitans*, [mentioned *Rev.* ii. 6.] as he is commonly thought to have been; he was a notorious inſtance of the caſe in hand. But, whether he was, or was not, the APOSTLES had evidently a limited knowlege of the ſecret intentions, or future actions, of other men; — whether *chriſtians*, or *unbelievers*. An. Chriſti 33 Tiber. 19. Book I. Chap. I. Sect. IV. Acts ii. 4.

IV. In conſequence of the forementioned *gifts*, or in cloſe connection with them, the APOSTLES had the power of *binding* and *looſeing*.

OUR LORD promiſed to St. PETER, [Matth. xvi. 19.] "I will "give unto thee the keys of the kingdom of heaven. And *what-* "*ſoever thou* ſhalt *bind* on earth, ſhall be *bound* in heaven; and "*whatſoever thou* ſhalt *looſe* on earth, ſhall be *looſed* in heaven." OUR LORD, alſo, promiſed to all the APOSTLES jointly, thus, [Matth. xviii. 18.] "Verily, I ſay unto you, *Whatſoever ye* ſhall "*bind* on earth, ſhall be *bound* in heaven: and *whatſoever ye* ſhall "*looſe* on earth, ſhall be *looſed* in heaven." *Binding* and *looſeing*, in both theſe places, are generally reſtrained, by chriſtian interpreters, to matters of diſcipline and authority. But it is plane, from numberleſſe paſſages in *the Miſna*, as well as from the later *Rabbins*, when they are treating of ritual ſubjects, that *binding* ſignified, and was commonly underſtood by *the jews*, at that time, to be "a declaration that any thing was unlawful to be done." And *looſeing* ſignified, on the contrary, "a declaration that any thing might be lawfully done." — The words, [*bind* and *looſe*,] are, in both the places quoted from St. *Matthew*, uſed in a declaratory ſenſe, of *things*, not of *perſons*. It is ὃ and ὅσα, in both places, in the neuter gender. *Whatſoever thing*, or *things*, ye ſhall *bind*, or *looſe*[q]. Conſequently; the ſame commiſſion, which was given, at firſt, to St. PETER alone, was, afterwards, inlarged to all the APOSTLES. St. PETER had, firſt, confeſſed "that JESUS was *the ſon of* GOD, or *the promiſed meſſiah*." To him, therefore, were firſt given the keys of the kingdom of heaven. GOD made choice of him, firſt, *to open* the door of faith, to *the jews*; and, afterwards, to *the gentiles*. And what St. PETER declared, as neceſſary to be believed and practiſed, by the diſciples, here, (that is, what he *looſed*,) was ratified above. And what he declared unlawful to be believed, and practiſed, (that is, what he *bound*,) was actually forbiden of GOD himſelf. And this was true, alſo, of

[q] See *Lightfoot*'s works, vol. 1. p. 238. and vol. 2. p. 205, &c. *Wotton*'s Miſna, vol. 1. p. 309, &c. and the authors referred to, by *Wolfius*, on Matth. xvi. 19.

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all the other APOSTLES. The people, conſequently, were obliged to believe the doctrines, which the APOSTLES taught; and to obey the rules, which they preſcribed. This is exactly agreeable to what *Maimonides* relates, concerning the *jews* ordaining a perſon to teach the people, when they ſaid unto him, *Take thou power to bind and looſe, &c*[r].

In this ſenſe of the phraſe, the APOSTLES had the power of *binding* and *looſeing*, after they had received *the gift* of *the ſpirit*; that is, They could declare, with certainty, what *laws* were obligatory upon *chriſtians*. *For inſtance*; that all *chriſtians* were to cultivate faith and love, piety, virtue, and univerſal righteouſneſſe. That ſuch, as had formerly been *jews*, and ſtill lived in *Judæa*, continued under obligations to obſerve *the moral*, and *political*, parts of *the jewiſh law*, even after their imbraceing *chriſtianity*; but that they, and all other *chriſtians*, were to truſt ſolely to the *goſpel-method* of juſtification, and acceptance with GOD. That *the jewiſh chriſtians*, out of *Judæa*, were *bound* to obey the laws of the countries, where they lived, as far as they could, with a good conſcience; or patiently to ſuffer, when they were perſecuted and oppreſſed. Though *chriſtianity* was never deſigned to abridge men of any privileges, to which they, as men, or ſubjects, had a right before; nor to ſupport *governors*, in a lawleſſe and unlimited authority and tyranny.

The APOSTLES, (and particularly St. PAUL) declared that *the jewiſh chriſtians* were freed from their former obligation to *the ceremonial law*; — provided they could get over their ſcruples, and be convinced of their being free from that obligation.

They declared that *the chriſtians*, who had been *devout gentiles*, or *proſelytes of the gate*, were obliged to obſerve only ſuch parts of *the law of Moſes*, as had been formerly obligatory upon them. And, (notwithſtanding ſome bigoted *jewiſh chriſtians* would have impoſed the reſt of *the jewiſh law* upon them) they declared them free from any farther obligation to *that law*. They declared that *the idolatrous gentiles* were obliged to forſake their *idolatry*; and to believe in *the true* GOD, and in his ſon, JESUS CHRIST, OUR LORD. But they let them know, that they were free from all obligations to *the law of*

[r] My onely remaining difficulty, with reſpect to this interpretation of *binding* and *looſeing*, is, that [δέω, *to bind*,] ſeems to ſignifie, [*to oblige*,] Rom. vii. 2. 1 Cor. vii. 27; 29. And [λύω, *to looſe*,] ſeems to ſignifie, [*to break* a law, or *diſſolve* the obligation of it,] Matth. v. 19. John v. 18. and vii. 23. and x. 35. 1 Cor. vii. 27. Eph. ii. 14. with which compare 1 John iii. 8.

of Moſes. And *the goſpel* was, to them, upon that account, *the perfect law of liberty.* An Chriſti 33. Tiber. 19.

(2.) There is, alſo, in *ſcripture*, another ſenſe of *binding* and *looſeing*; that is, a *binding* men over to puniſhment, or *looſeing* them from the obligations to puniſhment. And thus the words *binding* and *looſeing* are uſed, *Luke* xiii. 12; 16. And this, I think, is the ſenſe, in which we ought to underſtand the other phraſes; of *retaining*, or *remitting*, *the ſins of men*[f]. Book I. Chap. I. Sect. IV. Acts ii. 4.

By *remitting of the ſins of men*, I underſtand the freeing them from puniſhments, or rather the declareing them free from puniſhments; and, by *the retaining of ſins*, the inflicting puniſhments upon them; or, rather, the declareing them liable to be puniſhed.

But, perhaps, this extraordinary *power*, a great part of which was peculiar to the APOSTLES, will be better underſtood, if we farther conſider it, according to *the bleſſings*, or *puniſhments*, which followed, upon their *remitting*, or *retaining*, *of the ſins* of any perſons. And, in this ſenſe, again, *the gift* was two-fold; *that is*, as it related, either to things *temporal*, or *eternal.*

(1.) The APOSTLES *remitted*, or *retained*, *the ſins of men*, as they bound them over to, or freed them from, *temporal puniſhments. For inſtance:* they ſtruck bold, dareing, and incorrigible offenders, with ſome *bodily diſtempers*, and ſometimes with *death* itſelf. Or, in other words, they *retained their ſins*, ſo as to denounce divine judgments againſt them, which were immediately (*bound*, or) inflicted upon them. But, when the perſons became penitent, upon whom GOD had, according to their prædictions, inflicted *diſeaſes*; they miraculouſly cured them. And ſo, likewiſe, they cured other perſons, who had formerly labored under great diſorders; by which, they (according to OUR SAVIOR's frequent ſenſe of the phraſe) *remitted their ſins*, and cancelled the obligations to farther puniſhments.

This power, as it regarded *the retaining of the ſins of men*, may be called the haveing *the apoſtolic rod.* For of this *power*, I think, St. PAUL was ſpeaking, [1 *Cor.* iv. 21.] when he ſaith, to the diſorderly *chriſtians*, at *Corinth*, " Which do you deſire? Shall I come " unto you with a rod? Or in love, and in the ſpirit of meek- " neſſe?"

He might, poſſibly, call it *a rod*, in alluſion to the rods and axes of the civil magiſtrates. But, I rather think, he alluded to the famous

[f] See Matth. ix. 2; 5, 6. Mark ii. 5; 9, &c. Luke v. 20; 23, 24. 25. John xx. 23. Dr. *Lightfoot*'s works, vol. 2. p. 622.

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mous rod of *Moſes*; by which GOD gave him *power* to call up plagues, upon hardened *Pharaoh*, and *idolatrous Ægypt*.

THIS POWER is referred to, by St. PAUL, again, [2 *Cor.* x. 6.] For he declareth, "He was fully able to revenge all diſobedience; "after as many of *the Corinthians*, as would take the warning, were "reduced to obedience." And that he had ſuch a *power*, is evident to me, from 2 *Cor.* xiii. 2, &c. For he, there, aſſureth them, "that, if he came again, and found any of them intractable, "he would not ſpare them; but would give them ſuch remarkable "proofs of his haveing a ſupernatural, and extraordinary, *power*, "to puniſh the obſtinate offenders; — that they ſhould have reaſon "to repent their haveing queſtioned it ſo long; and that they had, "'till then, been ſo audacious and incorrigible."

The *power* of *Moſes* did, in many things, bear a reſemblance to that of the APOSTLES; though *the apoſtolic power* and *illumination*, were much ſuperior. [2 *Cor.* iii. 3, &c.] As, therefore, *Korah*, and his accomplices, were ſtruck with ſudden death, for their great wickedneſſe, upon the denunciation of *Moſes*, *the jewiſh law-giver*, when he was erecting GOD's *temporal kingdom*, over *Iſrael*: [Numb. xvi. 28,—35.] So it is moſt reaſonable to refer, to this head, the remarkable death of *Ananias* and *Sapphira*; which was inflicted immediately from heaven, upon St. PETER's reprimanding them; and as the divine ſeal and atteſtation to his *apoſtolic* miſſion and doctrine: [*Acts* v. 1,—11.] and inflicted, when the APOSTLES were ſetting up *the ſpiritual kingdom of* GOD among men.

We do not, indeed, find that *this power* was carried, any more, to ſo great a length, as in the inſtance already mentioned. Nor could it, at any time, be more proper to uſe extraordinary ſeverity, than in the begining of *this new diſpenſation*. For one, or two, ſuch early examples might prevent the like dareing wickedneſſe, in multitudes. And, beſides; their fault was, then, greatly aggravated, when there were ſo many bright and ſhineing evidences of his being *the ſpirit* of *truth*, and *power*. In ſuch circumſtances, it was highly requiſite, to convince the world, by ſome remarkable inſtances of terror, that the APOSTLES made no pretenſions to *the ſpirit*, which *the ſpirit* would not inable them to ſupport. And that (though their *miracles* were generally of the beneficent kind; yet) the *Being*, who ſent them, had *power* to puniſh the diſobedient; though he ſaw fit, in the planting and eſtabliſhing ſo merciful and benevolent a religion, rarely to make uſe of that *deſtructive power*.

But,

But, though *Ananias* and *Sapphira* were alone ſtruck dead, and *the power* was no more carried to ſo great a height; yet *Bar-Jeſus*, the *magian*, was ſtruck blind, immediately, upon St. PAUL's *prophetic* denunciation of that ſudden and divine judgment. [*Acts* xiii. 10, 11.] Which is the onely caſe, recorded, in the new teſtament, where *this power* was exerciſed upon any, who were not *profeſſed chriſtians*. Nay; St. PAUL, treating of the caſe of *the inceſtuous Corinthian*, ſpeaks onely of judging ſuch as were within *the church*; and of leaving ſuch as were without, to the righteous judgment of GOD: [1 *Cor.* v. 12, 13.] though that text may, poſſibly, relate to a church-cenſure, which ſometimes accompanied the exerciſe of *the apoſtolic rod*.

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This *power*, of miraculouſly puniſhing offenders, was very ſparingly exerciſed, even upon *profeſſed chriſtians*; though it was a moſt ſignal atteſtation to *the apoſtolate*. But, when *profeſſed chriſtians* became notoriouſly ſcandalous; and were ſo obſtinate, as to be incorrigible, by milder methods; then it was exerted; though not, even in that caſe, "for deſtruction, but for edification." [2 *Cor.* x. 8 and xiii. 10.] *that is*, to ſtrike an awe and terror upon the whole *church*; and upon as many others, as heard of it: To teach them not to offend, in a like, or equal, manner. [*Acts* v. 11; 13.] And, when a diſeaſe was inflicted, it was not onely as a warning to others; but, (if poſſible,) by ſuch a temporal chaſtiſement, to reduce the offender himſelf to repentence, in order to prevent his everlaſting deſtruction. Or, (in the APOSTLE's language,) it was done "for the deſtruction" "(or *mortification*) of the fleſh; that *the ſpirit* might be ſaved, "the day of the LORD." [1 *Cor.* v. 5.]

In ſome inſtances, the expreſſion varies. And the criminal is ſaid *to have been delivered over to Satan*, to chaſtiſe him, for the purpoſes already mentioned. [1 *Cor.* v. 4, 5. 1 *Tim.* i. 20.]

Dr. *Lightfoot*, [vol. 2. of his works, p. 622, 623.] takes notice, "t *delivering a perſon to Satan*, was a phraſe, well-known to the ient *jews*; by which they meant more than *excommunication*; — n *delivering men over, by miracle, to diſeaſes, or death*[t].

But, as it is ſaid, [1 *Cor.* v. 4, 5.] to have been done, by *the power* OUR LORD JESUS CHRIST; it deſerveth to be inquired, Whether meaneth any more, than "that ſuch a particular diſtemper was to be inflicted, as *the jews* uſed, more eſpecially, to aſcribe to the power and malice of *evil ſpirits*?"

It

[t] See on 2 *Theſſ.* iii. 15. 1 *Tim.* i. 20. and *the diſſertation on* 1 *John* v. 16, 17.

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It doeth not, indeed, appear, that *the Corinthians*, who were puniſhed, with ſome temporal judgments, for their unbecoming behavior, at the LORD's table, [1 *Cor.* xi. 30.] were ſo puniſhed, upon any APOSTLE's denounceing ſuch judgments upon them: — or the perſons ſpoken of, *James* v. 14, 15. or thoſe, about whom St. JOHN writeth. 1 *John* v. 16, 17. But, very probably, the perſons, refered to, in all thoſe places, had been guilty of things, ſo very unbecoming their *chriſtian* character, as to draw down, upon themſelves, remarkable, divine, judgments; ſome greater, and others leſſe, according to the aggravations of their crimes. For, *the prayer of faith*, or the inſpired prayer, of ſuch as were indued with a power of working miracles, was to heal ſome of them. — But others, haveing *ſined a ſin unto death*, or ſuch a ſin as had drawn down, upon them, a ſickneſſe, which was to end in death; — he, who had the *gift* of healing, or *the power* of working *miracles*, was, in that caſe, not to pray for them, or to attempt to heal them: becauſe GOD would not hear his prayer, nor inable him to work ſuch a miracle. And, by ſuch fruitleſſe attempts, *chriſtianity* would have ſuffered.

It appeareth, that other *chriſtians*, beſides the APOSTLES, had, in ſome caſes, this *power* of *miraculouſly* cureing the diſeaſed. Though others, again, pretended to uſe it, who had it not at all; or could not exert it, at that time. For none of them could ſuccede; but when *the ſpirit*, by an impulſe, directed them to make uſe of *that miraculous power*.

It is remarkable, that we never find any of the APOSTLES exerting, or makeing uſe of, this *power*, of puniſhing bold and incorrigible offenders; — except St. PETER, as the chief APOSTLE of the *circumciſion*; and St. PAUL, as the chief APOSTLE of the *uncircumciſion*. It is dubious, therefore, whether or no the reſt of the APOSTLES had ſuch a power. Though, it muſt be confeſſed, they might have it, and yet no inſtance be left upon record, of their exerciſeing it.

However; I think it is very evident, that none of *the chriſtians*, except the APOSTLES, could inflict ſuch diſeaſes. And, moſt probably, the APOSTLES had *the power* of miraculouſly releaſeing the penitent, from ſuch judgments, either more frequently, or in ſome ſuperior manner and degree. Nor can we ſuppoſe, that *they* would ever attempt to exert ſuch *a power*, but when, and in what caſes, *the ſpirit* directed them; though ſome of *the inferior chriſtians* ſeem to have been ſo raſh and preſumptuous.

I ſhould, indeed, have placed this, among *the miraculous powers*, if it had not appeared to me, to have been included, under the head of *remiting and retaining the ſins of men.* An. Chriſti 33. Tiber. 19.

(2) As ſome of *the bleſſings*, and *puniſhments*, which followed, upon the APOSTLE'S *remiting, or retaining, the ſins of men*, were *temporal*, ſo others were *eternal*; that is, "They publiſhed *the goſpel-terms* of juſtification; and declared, alſo, in what caſes, and upon "what accounts, perſons would fall under condemnation." The ſubſtance of which, was, "That whoever believed in *the one true* "GOD; and in his ſon, JESUS CHRIST, OUR LORD; repenting of, "and forſakeing, his ſins; and living, for the remaining part of his "life, in piety and holineſſe, love and charity, temperance and "righteouſneſſe; — he ſhould, certainly, have his *ſins remitted*, and "inherit eternal life. But, then, he was to obey the laws of the "country, where he lived; and to make conſcience of all *ſocial*, "*relative*, and *domeſtic*, *duties*. Book I. Chap. I. Sect. IV. Acts ii. 4.

"Whoſoever would lead a life contrary to theſe rules, his *ſins* "ſhould certainly be *retained*; and he would be liable to fall un-"der the righteous judgment of GOD."

This declareing *the terms of acceptance*, or in what circumſtances men would be rejected of GOD, — doeth, indeed, moſt properly, belong to *the word of wiſdom*; — though, as men were *bound*, thereby, to ſtand to the conſequence of their behavior, it cannot be improper to mention it, under this head, alſo.

But farther; beſides *this power*, which the APOSTLES had, of *remitting*, or *retaining*, *the ſins* of mankind, in general; they had, alſo, (as hath been already hinted) *the gift of diſcerning the ſpirits*, or ſecret thoughts, of ſome particular perſons. And, as they thoroughly underſtood *the goſpel-terms of acceptance*, they could declare unto ſuch, whether their ſins would be *remitted*, or *retained*; — provided they perſiſted, in the ſame temper of mind, and courſe of life.

I would add, that I take this *apoſtolic power*, in all the branches of it, to have been merely *declarative*; that is, they were *illuminated*, or directed, by *the ſpirit of* GOD, what rules to *bind*, or injoin, upon men; and from what former obligations to *free* them.

When they miraculouſly *puniſhed*, or *healed*, any perſon, all, that they had, was onely *an impulſe of the ſpirit*; whereby they foretold what would befal ſuch a perſon. *The miraculous power* was really OUR LORD JESUS CHRIST'S; and would never follow, upon their *declaration*; but when, and where, *the ſpirit* had directed them to

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make uſe of it. So that all, which they did, was the *foretelling*, what the LORD JESUS CHRIST was about to do, according to *the directions*, which they had received from *the ſpirit*. — So, likewiſe, when they publiſhed *the goſpel-terms of acceptance* with GOD, they onely declared, that ſuch, as came up to them, would be ſaved; but that others, for want of complying with them, ſhould periſh. And theſe general *terms* they, ſometimes, by *the gift of diſcerning ſpirits*, might, perhaps, apply to the caſes of particular perſons. Though I do not remember any inſtance of their ſo doing. Nor did they ever pretend to ſuch a ridiculous thing, as an authority to *bind* and *looſe*, and to oblige GOD to ſtand to their determination; whether they did, or did not, teach, what CHRIST had commanded them; — and whether they did, or did not, follow, *the direction* and *illumination*, which they had received from *the ſpirit*. — In one word; they pretended to no authority, but this; *namely*, that, when they ſpoke by *divine inſpiration*, GOD would ſtand to his own word; and manifeſt himſelf to be a GOD of truth, as well as goodneſſe, juſtice, and power. And, in ſuch a caſe, indeed, "They, that de-"ſpiſed the APOSTLES, deſpiſed him who ſent them." And, if this was all, that they, who had the *apoſtolic illumination*, and *miraculous powers*, ever pretended to; — I will not ſay, how ridiculous their clames are, who, without *inſpiration*, and *miraculous powers*, pretend, authoritatively, to *bind* and *looſe*, *retain* or *remit*, the ſins of men; and aſſert, that GOD is obliged to ſtand to their determination; even ſuppoſeing they ſhould miſtake; and *abſolve* the impenitent, or *retain* the ſins of the ſincerely virtuous and penitent.

But enough of this. We, therefore, procede,

v. The APOSTLES had *the gift of prophecie*.

But, as this was common to them with many of *the inferior prophets*, we will defer the inlarging upon it, 'till we come to conſider *the gifts*, which were beſtowed, upon other *chriſtians*, beſides APOSTLES. Where we ſhall ſhow, that it included, not onely "the "foretelling future events, but alſo an ability to carry on the ſeve-"ral parts of religious worſhip."

VI. Another *gift of the ſpirit*, which was conferred upon the APOSTLES, and of which St. *Luke* hath often taken a particular notice was *the gift of tongues*; that is, "an ability to underſtand; and "readily, and, in an intelligible manner, to ſpeak; a great variety of "languages.

We do not find that any of the old-teſtament prophets ever had this *gift*. And, though other *chriſtians*, beſides the APOSTLES, had this

this *gift*, in ſome degree; yet the APOSTLES appear to have had it, in a ſuperior manner; and to have been able to ſpeak more languages than *the inferior chriſtians*. [1 Cor. xiv. 18.] *This gift* was given them, that they might preach *the goſpel*, to men of different nations, without an interpreter; or, in the APOSTLE's language, *to be a ſign to* (that is, to convince) *unbelievers*. An. Chriſti 33. Tiber. 19. Book I. Chap. I. Sect. IV. Acts ii. 4.

For, had the APOSTLES been obliged to learn the language of every nation, before they had planted *chriſtianity* among them, their lives would have been too ſhort for the great undertakeing; and they could not have made half ſo ſwift a progreſs, nor ſucceeded ſo well, as they did. They are ſaid to have ſpoken fourteen, or fifteen, different languages, that very day, in which *the holy ſpirit* was poured down, upon them. — More languages than men can attain to ſpeak, who ſpend a great part of their lives, in the acquireing of languages!

This amazed the great concourſe of people, then at *Jeruſalem*;— to hear illiterate fiſhermen of *Galilee* ſpeaking, unto every one of them, in their own language, the wonderful works of GOD.

By *the word of wiſdom*, and *the word of knowlege*, they were maſters of their ſubject; and, by the extraordinary *fortitude*, with which they were indued, (of which I ſhall treat more largely hereafter) and by this *gift of tongues*, they could readily expreſſe what they ſo perfectly underſtood; and preach *chriſtianity*, to perſons of different nations, and different languages. Whereas; without this laſt *gift*. their inward *illumination* would have been very much like a talent hid in a napkin.

By the confuſion of tongues, at *Babel*, mankind had been ſeparated, and divided into different kingdoms and nations. But now, that curſe, which GOD had formerly ſent upon the nations, was turned into a bleſſing. For the multiplicity of *tongues*, beſtowed upon the APOSTLES and *primitive chriſtians*, was deſigned, not onely to be a ſtrong evidence of the truth of *chriſtianity*; but alſo to unite mankind again, into one holy, *ſpiritual*, *kingdom*; and to gather together the virtuous people, who were diſperſed among the nations, into one compact body, one elect nation, one holy church, and people, of GOD.

At *Babel*, GOD had confounded the languages, and made the different diſperſions unintelligible to one another; that they might, in ſeveral colonies, people the earth. But, now, the APOSTLES, and ſome of the *chriſtians*, underſtood, and ſpoke, the ſeveral languages of the world, with as much eaſe, as the *Antediluvians* could under-

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ſtand, or ſpeak to, one another; when the whole earth was of one language, and of one ſpeech. And, thus, the diſmal part of the curſe, was, at a remarkable time, and upon a glorious occaſion, removed. For, by this mean, the *jews*, in *gentile* countries, had the goſpel preached among them: and, afterwards, the *gentiles*, alſo, who had been aliens from the church and people of GOD; and, for many ages, cut off, in a great meaſure, from that ſpiritual knowlege, which was contained in the ſcriptures of *the old teſtament*, were eaſily addreſſed to, and converted; when (in the fulneſſe of time) GOD was gathering into one, again, all nations of men, who dwell upon the face of the earth; and uniteing them all into one church and body, under JESUS CHRIST, his onely ſon, who is juſtly, and emphatically ſtyled, *the prince of peace*.

This *gift of tongues* is taken more notice of, in the new teſtament, than any other *ſpiritual gift* whatever. Not that it was in itſelf equal to *the word of wiſdom*, or to *the word of knowlege*; or to many other *ſpiritual gifts*, and *miraculous powers*. On the contrary; when St. PAUL is reckoning up *the ſpiritual gifts* and *miraculous powers*, according to their order and dignity, 1 *Cor.* xii. 8, 9, 10; 28, 29, 30. he placeth *the gift of tongues* the laſt but one; and prefers to it all the other *gifts* and *powers*, except onely *the interpretation of tongues*.

The reaſon, therefore, why it was ſo much taken notice of, ſeemeth to have been, becauſe it was a ſhowy gift; a *gift*, which ingaged men's attention, and ſtruck them with great ſurprize and admiration. And what affected the world ſo much, and commanded men's attention, was, with great judgment, the moſt frequently taken notice of, and mentioned, with a mark of diſtinction, in an *hiſtory*, which was deſigned to repreſent things, in a popular ſtyle and manner.

VII. By *the effuſion of the ſpirit*, the APOSTLES were indued with *the gift of the interpretation of tongues*; that is, "a power of "underſtanding, and of readily and intelligibly turning, into the "*vulgar* tongue, what another had ſpoken, in a dead, or foreign, lan-"guage." *For inſtance:* Several of *the chriſtians* had *the gift* of but one or two languages; and ſome of them could ſpeak onely his *own native language*; though they had ſome other *ſpiritual gift*, or *miraculous power*. — Suppoſe, therefore, one of them to have ſpoken *hebrew*, in a church, where the body of *the chriſtians* underſtood onely *greek*; and that the perſon, who ſpoke in that unknown tongue, was unacquainted with *the greek language*; or (at leaſt) that he

he could not ſpeak it, readily and intelligibly, (which, perhaps, was the caſe of *the falſe apoſtle*, in the church of *Corinth*) then there was a neceſſity, for ſome, who underſtood both the languages, to interpret, in *greek*, what he had ſpoken in *hebrew* [u]. And ſo, at any time, when the auditory conſiſted of perſons of different nations, it was highly proper that ſome ſhould *interpret* what any of the perſons, then preſent, did not underſtand; *that all might learn, and all might be edified.* An. Chriſti 33. Tiber. 19. Book I. Chap. I. Sect. IV. Acts ii. 4.

We know, very well, that a man may hear, and underſtand, an oration, delivered in *latin*; and yet not be able to ſtand up, and repete it, directly, in *engliſh*. Nay; many a man, that has made, and publicly read, a *latin* oration, himſelf, could not, with any tolerable propriety and fluency, repete it all, in *engliſh*, directly, to the ſame audience. And, if ſuch things may happen, now-a-days, when learning is ſo common; we need not wonder, that, in the apoſtolic age, *the gift of the interpretation of tongues* was a diſtinct thing from *the gift of tongues.*

Theſe were all, or, at leaſt, the principal, of *the ſpiritual gifts*, which were beſtowed, upon the APOSTLES, by the effuſion of *the holy ſpirit.*

CHAP. I. SECT. V.

The miraculous powers, *conferred upon the* APOSTLES.

BESIDES *the ſpiritual gifts*, the APOSTLES had, alſo, *miraculous powers*; and thoſe, either of a more excellent kind, or in a degree ſuperior to that of the other *chriſtians.*

I have intimated, above, that all, which the APOSTLES, or any other *chriſtians*, had communicated unto them, in the working of *a miracle*, was onely *an impulſe*, upon their minds, that, upon their ſpeaking, or acting, ſo or ſo, *a miracle* would be worked; and that *the miraculous power* did not reſide within them, like the *ſpiritual gifts:* but proceded from OUR LORD JESUS CHRIST, upon their invokeing him, or pronounceing the perſon healed, in his name:— And, that ſuch an *impulſe* of *the ſpirit*, upon their minds, might be

[u] See *F. Simon*'s *Critical Hiſtory of the New Teſtament*, Part III. p. 10. And *Lightfoot*'s *Hor. Heb.* on 1 *Cor.* xiv. vol. 2. of his works, p. 783, &c.

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very properly reckoned among *the gifts of the ſpirit*. — But, as miracles onely præpared men for a careful and due attention, and conveyed no *knowlege*; as they diſpoſed men to think, that they, who were poſſeſſed of *extraordinary powers*, might, very probably, have extraordinary *illumination*; as they were mere acts of power, I ſay, which onely made way for a more ſucceſsful uſe of *the ſpiritual gifts*, there is a ſufficient foundation for treating of *the ſpiritual gifts*, and *miraculous powers*, ſeparately, and under diſtinct heads. And, as we have already conſidered the former, we now procede to treat of the latter.

I. "The APOSTLES had *a power* of ſtrikeing bold and dareing "offenders, with ſome temporal puniſhments, and even ſometimes "with death itſelf." But, of this, we have already treated at large. And, therefore, ſhall not here repete what hath been ſaid.

II. "Upon the effuſion of *the ſpirit*, the APOSTLES were indued "with a greater degree of *fortitude*, than any other of the *chriſtians* "had; or than they themſelves had before."

Hereby, they had *a door of utterance*, or a proper reſolution to ſpeak freely; and to deliver even harſh and ungrateful truths; before the greateſt perſonages, or moſt auguſt aſſemblies.

OUR SAVIOR had ordered the twelve, when they ſhould be brought before kings and rulers, not to be anxious what they ſhould ſay; becauſe *the ſpirit* ſhould teach them, at that very time, what to ſay [a]. And that this *power* was now given them, appeared planely, by the effects of it. For, though a maid-ſervant had terrified St. PETER, and made him meanly deny HIS LORD; and all the APOSTLES had, before this, kept cloſe, in their upper room, with the doors bolted, for fear of the *jews*; yet now they were no longer afraid; but opened the doors, and appeared publicly, and preached *chriſtianity*, to a vaſt concourſe of *jews*, who came together, upon the report of what had happened. For it was, at the time of a very high, and ſolemn, feſtival. And there, in the midſt of enemies; and (very probably) before ſome of the perſons, who had procured the crucifixion of JESUS, they declared him to be the MESSIAH, with the greateſt *openneſſe*, and moſt undaunted *fortitude*. Nay; and even charged the *jews* with murthering ſo great a perſon. The *compoſure* and *fortitude* of the two APOSTLES, PETER and JOHN, ſurprized *the jewiſh ſenhedrim*; and they could not account for it, 'till they had recollected that they had ſeen them in company with JESUS.

[*Acts*

[a] Matth. x. 17,—20. Mark xiii. 11. Luke xii. 11, 12. *and* xxi. 12,—19.

[*Acts* iv. 8, &c.] And, though ſome of the company ſeem to have been a little daunted, upon the firſt attack of perſecution; *that is*, when the *ſanhedrim* had apprehended, and threatened, the two *leading* APOSTLES; yet we find, that, upon their return to their own company, and praying, the upper room, the uſual place of their aſſembling, was again ſhaken; and they were favored with *a ſecond effuſion* of *the ſpirit*. And, then, they again ſpoke the word, or preached *the chriſtian doctrine*, with *boldneſſe*. [Acts iv. 31] An. Chriſti 33. Tiber. 19. Book I. Chap. I. Sect. V. Acts ii. 4.

When all the APOSTLES were afterwards apprehended, and treated more roughly, by *the jewiſh ſanhedrim*, PETER, with great reaſon and bravery, ſaid: "We appeal to you, whether it can be "right, in the ſight of GOD, to regard you, more than GOD! For, "GOD hath bid us preach *chriſtianity*; and you, who are onely "*men*, have forbid us. We, therefore, are reſolved ſtill to procede." And, when they had ſcourged them, and farther threatened them, they diſmiſſed them. Upon which, it is ſaid, they departed from *the ſanhedrim*; not dejected, but even rejoicing, that they were accounted worthy to ſuffer ſuch indignity, for the ſake of CHRIST, or upon the account of propagateing *the chriſtian religion* [b].

When the perſecution raged againſt *the chriſtians*, about the time of St. *Stephen*'s martyrdom, the twelve APOSTLES, with great reſolution, continued at *Jeruſalem*, to ſupport the diſtreſſed cauſe of *chriſtianity*; and to conſult how their affairs might be managed, to the beſt advantage, in ſuch dangerous and diſcourageing circumſtances.

When PAUL and BARNABAS began to preach to *the idolatrous gentiles*, it is obſerved that *they waxed bold* [c]; and of St. PAUL, that "he preached, in his own hired houſe, at *Rome*, *with all boldneſſe*." [d] And he took notice of it himſelf, that this *fortitude* proceded from an extraordinary aſſiſtence. [1 *Theſſ.* ii. 2.] The different conduct of PAUL, while he was onely *a chriſtian prophet*, and after he became an APOSTLE, was very remarkable [e]. *That great* APOSTLE *of the gentiles* would go, from a place, where he had been impriſoned, and ſcourged in a moſt ſevere and ignominious manner; and yet would begin to preach, in the next place that he came to, with as much reſolution and chearfulneſſe; as if he had, every where, met

[b] Acts v. 29, &c. [c] Acts xiii. 46. with which compare chap. xxvi. 26.
[d] Acts xxviii. 31. [e] Compare the following texts: 2 *Cor.* xi. 32, 33. *Acts* ix. 25: 29, 30. *and* xiv. 19. *and* xvi. 19, &c. 2 *Cor.* iii. 12. *and* xi. 23, &c. *Eph.* vi. 20. 1 *Theſſ.* ii. 2.

An. Chriſti 33. Tiber. 19. met with the greateſt incouragement, and kindeſt treatment imaginable.

Book I. Chap. I. Sect. V. Acts ii. 4.

Every obſerving perſon knoweth, very well, how poverty depreſſeth men's ſpirits, and how abject it commonly rendereth them. With what hæſitation and diffidence doeth the poor, friendleſſe, man ſpeak and act? And with what contempt and prejudice is he heard; eſpecially when accuſed, and in the midſt of enemies? But ſuch calmneſſe and reſolution of mind appeared, in the words and actions of the poor, friendleſſe, APOSTLES; even before the greateſt perſonages, and moſt auguſt aſſemblies; that it took away the contempt, and baffled their judges. Nay; they made even governors, and great men, to tremble, at their diſcourſes.

The APOSTLES did, indeed, ſtand the moſt expoſed to difficulties and dangers. And, therefore, with very great propriety, GOD indued them with *ſuperior fortitude*.

Whether this their ſuperior reſolution and firmneſſe of mind proceeded from their clear *knowlege* of *the whole ſcheme of the goſpel*, their perfectly comprehending the ſcope and deſign of *the law* and *the prophets*, and their full aſſurance of the ſucceſſe and duration of *chriſtianity*, notwithſtanding all difficulties and obſtructions; together with *the miracles*, which GOD inabled them to work, in teſtimony of their miſſion and doctrine; — whether their *fortitude*, I ſay, proceeded from their ſuperior *ſpiritual gifts*, and *miraculous powers*, or was itſelf a diſtinct *miraculous power*, is not very material. Though I am apt to ſuſpect that it was partly both. However; it is evident, that none of *the chriſtians* had it, in a degree equal to the APOSTLES.

III. Though *the healing diſeaſes*, and doing other *mighty works*, miraculouſly, was common to the APOSTLES, with many other of *the chriſtians*; yet the APOSTLES had ſomething different, and even ſuperior, in this reſpect, alſo: *that is*, "They had *a power*, either to "do greater miracles, or to do common miracles in ſome ſuperior "manner."

(1.) The APOSTLES had an ability to do greater miracles. And, particularly, the raiſeing perſons from the dead, ſeemeth to have been peculiar to them. St. PETER and St. JOHN cured a man, who was forty years old, and had been lame from his birth. St PETER raiſed *Dorcas* from the dead. And St. PAUL raiſed *Eutychus*. But we find no inſtance, in the new teſtament, of any of the *inferior chriſtians* doing ſo.

(2.) The

(2.) The APOSTLES could do *common miracles* in ſome *ſuperior manner*. The very ſhadow of St. PETER, as he paſſed along the ſtreets, cured many. And, when handkerchiefs and aprons, which had touched St. PAUL's body, were carried to ſick perſons, at a diſtance, they were immediately freed from their diſeaſes. An. Chriſti 33. Tiber. 19. Book I. Chap. I. Sect. V.

Theſe were *the ſpecial miracles*, which GOD worked, by the hands of the APOSTLES onely. Nay; we find no inſtances of any of the APOSTLES doing ſuch extraordinary miracles, except St. PETER and St. PAUL. Acts ii. 43.

IV. One of the moſt diſtinguiſhing *miraculous powers*, which was communicated unto the APOSTLES, was, "their ability to confer, "upon others, either ſome *ſpiritual gift*, or *miraculous power*, by "the laying on of their hands." And they ſeem to me to have done this, to *all the adult chriſtians*, wherever they came. Though what particular *gifts*, or *powers*, they ſhould impart, to any perſon, was not at their choice; but intirely according to the will and direction of *the ſpirit*; who knew beſt what was proper, both for particular perſons, and for the common intereſt of *chriſtianity*.

This *power*, of confering *the holy ſpirit*, by the laying on of the hands of the APOSTLES, was, probably, what OUR LORD refered to, [*John* xiv. 12.] when he promiſed them, that they ſhould not onely do ſuch *miraculous works*, as he had then done; "but greater "works than theſe ſhall ye do (ſais he) becauſe I go to my father." In confirmation of which, it may be obſerved, that he had not then poured out this plenteous effuſion of *his ſpirit*.

In extraordinary caſes, and where the choiceſt and the greateſt plenty of *gifts* and *powers* were given, *the holy ſpirit* fell down, from heaven, immediately, and without the laying on of the hands of any man. And, perhaps, ſuch *an effuſion* was always accompanied with the appearence of *a glory, like a flame of fire*.

The ſpirit appeareth to me to have been poured out, ſeven times, in this manner. (1.) Upon OUR LORD, after his baptiſm; when he came up, from the river *Jordan*; and the voice from heaven proclamed him *the well-beloved ſon of* GOD. (2.) Upon the hundred and twenty, on this memorable day of *pentecoſt*. (3.) Upon the hundred and twenty again, when they prayed for freſh aſſiſtence, and the houſe was ſhaken. And they are ſaid to have *been all filled with the holy ſpirit*. [Acts iv. 31.] (4.) Upon *the eunuch*, whom *Philip* converted. [*Acts* viii. 39.] But, as that dependeth upon a different reading, we will defer ſaying any more about it, 'till we come to conſider *the hiſtory* of his converſion. (5.) Upon *Saul*, immediately

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mediately after his baptiſm [f]. (6.) Upon *the firſt-fruits* of *the devout gentiles*, to præpare the way for their being *baptized* with *water*, and received into *the chriſtian church*. [Acts x. 44.] (7.) *The firſt-fruits* of *the idolatrous gentiles*, at *Antioch*, in *Piſidia*, are ſaid to *have been filled with the holy ſpirit*. [g]. Which is the phraſe made uſe of, when *the ſpirit* was poured out [h]. And there ſeemeth to have been as much reaſon, for an effuſion upon them, as upon the *firſt-fruits* of *the devout gentiles*. I, therefore, ſuppoſe that St. LUKE deſigned to intimate the manner, in which that *divine gift* was given, to thoſe firſt-fruits of *the idolatrous gentiles*, by ſaying, that *they were filled with the holy ſpirit*.

But, in moſt caſes, *the ſpiritual gifts* and *miraculous powers* were conferred, by the laying on of the hands of the APOSTLES, and of them alone. Thus, when *Philip*, who was onely an *evangeliſt*, had converted the *ſamaritanes*, by preaching and working miracles; PETER and JOHN, two of the APOSTLES, went to them, as a thing of courſe, to confer upon them *the holy ſpirit*, by the laying on of their hands. And all *the churches*, where any of the APOSTLES had been, were bleſſed with that amazeing *gift*. Nay; St. PAUL longed to go to *the churches*, where no APOSTLE had been, that he might impart unto them ſome *ſpiritual gift* [i].

Chryſoſtom, ſpeaking of the apoſtolic age, ſais, " Miracles were " then very common, and gifts of the ſpirit were beſtowed upon all " believers in general." [*See Dr.* Lardner's *credibility, &c. part* 2. *vol.* 10. *p.* 317; 382, &c.]

From what hath been ſaid, I think it planely appeareth how well qualified the APOSTLES were, for ſuch an extraordinary undertakeing, as that of demoliſhing *the falſe religions*, which had been ſo long in poſſeſſion, and planting knowlege and righteouſneſſe, inſtead of *idolatry*, ignorance, and wickedneſſe. —An undertakeing ſo uncommon, and ſo arduous, that they would never have ingaged in it, or even thought of it, if they had not been ſo qualified, and ordered to ingage in it! For mere men " were inſufficient, of themſelves, to have thought of any ſuch thing, as of themſelves, or in " their own ſtrength; but their ſufficiency was of GOD; who made them

[f] Some may, perhaps, inquire, " Whether *the ſpirit* was not poured out, again, upon *Saul*, when he was made an APOSTLE?" I think not; becauſe he was then taken up into *paradiſe*, and *the third heavens*; and received *the word* from the mouth of OUR LORD JESUS CHRIST himſelf.

[g] Acts xiii. 52. [h] Acts ii. 4. *and* iv. 31. [i] Rom. i. 11, 12.

" them able miniſters of the new teſtament; not of *the letter*, but An. Chriſti
" of *the ſpirit: that is*, not of *the law of Moſes*, but of *the goſpel of* 33.
" CHRIST. [2 *Cor.* iii. 5, 6.] Tiber. 19.

CHAP. I. SECT. VI.

The ſpiritual gifts *and* miraculous powers, *beſtowed upon other* chriſtians, *beſides* APOSTLES.

IN the two præcedeing *ſections*, it hath been ſhown, how well qualified the APOSTLES were, for their difficult and uſeful office. But, if it be conſidered, how much the world wanted a reformation, how much ignorance and idolatry, ſuperſtition and enthuſiaſm, vice and immorality, prevailed; and that there were onely twelve APOSTLES *of the circumciſion*; and (at the moſt) onely two of *the gentiles*, or *uncircumciſion*; it will be deemed highly reaſonable, that they ſhould have ſeveral *aſſiſtents*, to bear part of the burthen with them; though indued with *gifts* and *powers* of an inferior rank, or in an inferior degree.

It may not, therefore, be improper, in this place, to take a brief view of their furniture, alſo; that we may ſee that the cauſe was not unequal to the amazeing effect.

We may conſider both *the perſons*, and *the gifts* and *powers*.

The *perſons*, who aſſiſted the APOSTLES, to plant and water *chriſtianity*, were either ſuch as had the care of *the churches* in general, (as the APOSTLES themſelves had, in the higheſt degree,) or ſuch as were fixed in particular *churches*.

It is true, there were no perſons of the laſt ſort, 'till ſome *churches* were planted. But, as the APOSTLES had power to appoint ſuch, and to impart *gifts* unto them, for that purpoſe; and, as the conſidering the *gifts* and *powers* together, will better illuſtrate the ſubject, by placeing them in one view; it cannot be improper to anticipate a little, and treat of them in this place.

1. *The extraordinary perſons*, who *aſſiſted* the APOSTLES, in the care of *the churches*, in general, were either,

(1.) The higheſt order of *prophets*. Or, (2.) *evangeliſts*.

I cannot find that either of theſe ſorts of perſons had *the word of wiſdom*. On the contrary; they appear to have learned all, that they

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knew, both of *the ſcheme of chriſtianity*, in general; and of thoſe *myſteries*, or *grand prophecies*, which related to the future ſtate of *the chriſtian church*, — intirely from the APOSTLES.

But, *the ſuperior prophets* ſeem to me to have had *the word of knowlege*; or a comprehenſive view of the ſcope and deſign of *the law* and *the prophets*. For ſo St. PAUL's ranking *the gifts* of *the ſpirit*, and *the perſons*, who had *the gifts*, leadeth us to ſuppoſe. [1 *Cor.* xii. 8, 9, 10. compared with *verſes* 28, 29, 30.] And St. *Stephen*'s ſpeech, [*Acts* vii.] is (I think) a remarkable proof, and inſtance, to this purpoſe.

Some, indeed, have aſcribed, to *the ſuperior prophets*, the haveing *the revelation* of *the grand myſteries*, which I have placed under *the word of wiſdom*; and which I take to have been peculiar to APOSTLES. And I muſt not omit to take notice of *Eph.* iii. 5. where it is aſſerted, that "*the myſtery of* CHRIST, concerning the terms of "takeing *the gentiles* into the church, had been hid from former "ages; but was now reveled, to CHRIST's *holy* APOSTLES *and pro-*"*phets, by the ſpirit.*" Here is, I muſt confeſſe, one inſtance of a *myſtery's* being ſaid to be reveled to *the prophets*, whom I take to have been *the ſuperior prophets*, in *the chriſtian church*. But, then, I take this one *myſtery*, in particular, to have been included under the general head of *the word of knowlege*. For, without underſtanding *the myſtery of* GOD's takeing in *the gentiles*, how could they poſſibly have had "a clear and comprehenſive *knowlege* of the ſcope and "deſign of *the law* and *the prophets?* or a thorough underſtanding "of the confirmation, which the old teſtament gave to *chriſtianity?*" For, the takeing *the gentiles* into the number of GOD's people, under *the meſſiah*, was frequently prædicted, in the old teſtament. Nor is this the onely inſtance, where the ſame *ſpiritual gift* may be properly ranked, either under a more general, or more particular, head.

(2.) The *evangeliſts* aſſiſted the APOSTLES, in the care of the *churches* in general. Some of *the ſuperior prophets* were evidently *evangeliſts*; particularly *Philip*, who was *full of the holy ſpirit*, and who did the work of *an evangeliſt*, when he planted *a chriſtian church*, in *Samaria*; and preached the goſpel, in all the towns, from *Azotus* to *Cæſarea*. [Acts viii. 5, &c.] And, accordingly, he is expreſsly called *an evangeliſt*. [Acts xxi. 8.] And *a ſuperior prophet* was (I think) generally, if not always, *an evangeliſt*. This might be one reaſon, why St. PAUL hath not mentioned *evangeliſts*, 1 Cor. xii. 28, 29. But, as *evangeliſts* were not all of the higheſt order of

pro-

prophets; St. PAUL hath properly made a diſtinction between them. [*Eph.* iv. 11.] An. Chriſti 33. Tiber. 19.

None of *the evangeliſts* were APOSTLES of OUR LORD JESUS CHRIST, but onely *aſſiſtents* to the APOSTLES. For they had neither *the apoſtolic illumination*, nor *the apoſtolic powers*. They, ſometimes, went along with the APOSTLES, and aſſiſted them, in planting, or watering, *the churches*. At other times, the APOSTLES left them behind them, or ſent them to *churches* at a diſtance; to ſet in order the things which were irregular, to perfect what was deficient, to carry letters, or meſſages, and to bring back an account of the ſtate of the churches. And, ſometimes, *the evangeliſts* themſelves planted *churches*: as appeareth, not onely from the caſe of *Philip*, which hath been already mentioned; but from the caſes of the churches of *Antioch* in *Syria*, *Rome*, *Coloſſe*, *Laodicea*, *Hierapolis*, and other churches; which were planted, before any APOSTLE came thither. Book I. Chap. I. Sect. VI. Acts ii. 4.

II. The perſons, who aſſiſted the APOSTLES, in takeing the care of a particular *church*, were *the elders*, or *firſt-converts*; who appear to me to have had the care of particular *churches*, upon their being firſt planted: Or *the biſhops* and *deacons*, who were choſen, out of *the firſt-converts*, to be *the fixed officers* of *a church*.

But, beſides *the elders*, or *biſhops*, and *deacons*, (who may be looked upon, as *the præſidents*, or leading men, of *a church*,) all *the adult chriſtians*, in *churches*, planted by the APOSTLES, did greatly aſſiſt, in propagateing *chriſtianity*; as they had (in general) ſome *ſpiritual gifts*, or *miraculous powers*. Among theſe, were *the doctors*, or *teachers*; the perſons, alſo, who could *heal diſeaſes*, or *work other great miracles*; *helps*; *governments*; ſuch as had *the gift of tongues*; and others, who had *the gift of the interpretation of tongues*. But we ſhall more particularly deſcribe theſe perſons, from their peculiar *gifts*, or *powers*.

The *ſpiritual gifts*, which were conferred, upon other *chriſtians*, beſides the APOSTLE's, were,

I. *The word of knowlege*; which we have already defined, and ſhown to extend to *ſuperior prophets*[a], as well as APOSTLES.

II. *The*

[a] There were certainly *ſuperior*, as well as *inferior*, *prophetic gifts*. Such, as had *the ſuperior gifts*, I have all along called *ſuperior prophets*; and ſuch, as had *the inferior gifts*, *inferior prophets*. That there were ſome prophets *greater* than others, appears very plainly, from what our SAVIOR ſaid, concerning *John the baptiſt*; [Matth. xi. 11.] *namely*, "That he was greater than all the former prophets; but *inferior* "to the APOSTLES, and chriſtian prophets."

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II. *The diſcerning of ſpirits*, This, in all the three branches of it, appears to have been granted to *inferior chriſtians*. (1.) As it ſignified the trying, by what *ſpirit* any man ſpoke, who pretended to *the gift of propheſying*; — it is plainly ſuppoſed, that even the *inferior prophets*, among *the chriſtians*, had it, by the directions, which the APOSTLES gave them, concerning the uſe of it[b]. (2.) As it ſignified *the diſcovering the ſecret thoughts of men's hearts*, St. PAUL plainly ſuppoſeth it to have been common, among the *inferior chriſtians*[c]. (3.) As *diſcerning of ſpirits* ſignifieth *a being able to point out, what perſons would be fit for particular offices and ſtations in the churches*, — others had *this gift*, beſides the APOSTLES. For it was, by the mouth of *the prophets*, at *Antioch* in *Syria*, that *the holy ſpirit* ſaid, "Separate me BARNABAS and SAUL, for the work, unto "which I have called them[d]." And, very probably, *Timothy* was pointed out, to St. PAUL, by ſome of *the chriſtian prophets*, as a perſon proper to be *an evangeliſt*[e]. And, I am apt to think, that *the holy ſpirit* directed *Timothy*, which of *the elders*, at *Epheſus*, he ſhould ordain to be *the biſhops* of that *church*[f].

III. One of *the gifts* of *the ſpirit*, communicated to other *chriſtians*, beſides APOSTLES, was [πίστις, *faith*, or] "a ſtedfaſt belief, and "firm perſuaſion of performing what they were a going about[g]."

But, as *the ſpiritual gift of faith*, is, 1 *Cor.* xii. 9. placed the *third* in order, and anſwereth to *doctors* and *teachers*, ver. 28, 29. I take it there to ſignifie "that ſatisfactory evidence, and full per-"ſuaſion, in preaching *the chriſtian doctrine*, which became διδασκά-"λες, *doctors*, or *teachers*." Such a ſtedfaſt belief, and full aſſurance, of

Surely! *Philip*'s daughters, though *propheteſſes*, had not equal gifts with their *father*, who was *an evangeliſt*. Nor were the perſons, in the church of *Corinth*, who could only *pray* by *inſpiration*, in *an unknown tongue*, equal to ſuch as could *pray* and *diſcourſe* in *an unknown tongue*; and, after that, *interpret* what they had ſaid. Nor were the laſt equal to *Timothy*, who could regulate all the affairs of that, and other *churches*; and had *prophetic gifts*, in proportion to his ſuperior, and more extenſive, work. This diſtinction between *the ſuperior* and *inferior prophets*, St. PAUL hath obſerved. For, 1 *Cor.* xii. 28, 29. he reckons *prophets*, the next in order to APOSTLES; whereby he muſt mean *the ſuperior prophets*; in as much as, *ver.* 10. of the ſame *chapter*, he has ranked (*inferior*) *prophecie*, the *ſixth* in order, among *the miraculous gifts*. And, *chap.* xiv. he oppoſes *praying*, *ſinging*, or *diſcourſing*, in a known language, to ſpeaking in an unknown tongue; and calls all the three firſt, by the general name of *propheſying*. [See *ver.* 3, 4, 5; 22, 23. compared with *ver.* 24.]

[b] 1 Cor. xiv. 29. 1 Theſſ. v. 20, 21, 22. 1 John ii. 20; 27. *and* iv. 1. [c] 1 Cor. xiv. 24, 25. [d] Acts xiii. 1, 2. [e] 1 Tim. iv. 14. [f] Acts xx. 17; 28. 1 Tim. iii. 1, &c.

[g] So the word *faith* ſignifies, *Matth.* xvii. 20. *and* xxi. 21. *Mark* xi. 22, 23, *Luke* xvii. 6. *Acts* vi. 8. 1 *Cor.* xiii. 2.

of their teaching, agreeably to what they had learned of the APOSTLES, as that they could teach with authority, and without hesitation. That did, very probably, procede from the *spirit's* strengthening their faculties; and, particularly, their memory. An. Christi 33. Tiber. 19. Book I. Chap. I. Sect. VI. Acts ii. 4.

IV. *Prophesying*, in the inferior degrees of it, was common to other *christians*, as well as the APOSTLES.

Though *the prophets* were not favored with immediate *revelations*, concerning the grand revolutions, which were to happen in the *church*, and in *the world*; yet they foretold some lesser events; which do not seem to have been *reveled*, but by their mouths, even to the APOSTLES themselves. Thus *Agabus* propheſied of an approaching famine, to the great relief of the *christian church* [h]; and foretold that St. PAUL should be bound, at *Jerusalem* [i].

The APOSTLES had, indeed, this *spiritual gift of prophecie*, in this lower branch of it [k]. But, from what hath been said; it appeareth not to have been peculiar to APOSTLES.

These *prædictions* were not unlike the discoveries, which were made to *Deborah* [l]; to *Eli* [m], to *the man of* GOD [n], to *Samuel* [o], to *Nathan* [p], and to many other of the inferior old testament *prophets*.

(2.) As *propheſying* hath frequently, in *scripture*, another signification, besides foretelling future contingent events; it is proper to consider it, in that view; and to show that other *christians* had it, as well as the APOSTLES. St. PAUL hath defined it to be "a speaking unto men for edification, or exhortation, or comfort [q];" *that is*, a speaking, to such purposes, by *immediate inspiration*. For I have never found *propheſying* used, either in the old or new testament, for an uninspired person's explaneing the *scriptures*; and, very rarely, if ever, for teaching without *inspiration* [r].

In

[h] Acts xi. 28, &c. [i] Acts xxi. 10, 11. [k] Acts xx. 22, 23. *and* xxvii. 24. 2 Pet. i. 14. [l] Judges iv. 4,—7. [m] 1 Sam. i. 17. [n] 1 Sam. ii. 27; 31, &c. [o] 1 Sam. ix. 17. [p] 2 Sam. vii. 4, &c.

[q] 1 Cor. xiv. 3.

[r] 1 Chron. xxv. 1, 2. By *propheſying*, seems to be meant "singing, or playing upon harps, and other musical instruments, those psalms, or hymns, which had been composed, by such as were under a prophetic impulse." For we can hardly suppose, that all the sons of those three principal men, among the Levites, *Asaph*, *Heman*, and *Jeduthun*, were *prophets*, or constantly inspired, whenever they played upon musical instruments; or sung, the praises of God, in the temple-service. But, as the prophets played upon musical instruments, sometimes, when they *propheſied*, or celebrated the praises of GOD; [1 *Sam.* x. 5; 10.] so these uninspired sons of the principal *Levites* are said *to propheſie*; especially as they sung prophetic compositions, or divinely inspired hymns. — All words are apt, in processe of time, to deviate from their original signification. Thus, *Exod.* xix. 6. The whole nation of *Israel* is called *a king-*

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In the ſenſe, now given, *propheſying* ſometimes included a variety of particulars under it. *For inſtance,*

(1.) *A doctrine*; that is, "ſome particular truth, delivered by "*immediate inſpiration*, which related either to *faith*, or *manners*; "and which was peculiarly ſuted to the ſtate of a particular *church*, "or to ſome particular perſons there [f]. And perhaps it might be "delivered, alſo, in ſome more clear, forcible, and convinceing, "manner."

(2.) *A pſalm*, [1 Cor. xiv. 26.] which is called *ſinging in*, or *by*, *the ſpirit*, [ver. 15.] By which, we may underſtand, that they either had both the matter and the manner immediately dictated to them; or ſung, what had been compoſed in private, by prophetic impulſe, in ſuch a manner as *the ſpirit* then directed.

We have many inſtances of the former, in the old teſtament [t]. And, perhaps, 1 *Sam.* x. 5, &c. may furniſh us with an inſtance of the latter. However; it is evident, that *ſinging the praiſes of* GOD, was the principal part of what is there called *propheſying*; though ſome *prophetic diſcourſes* and *actions* ſeem to have accompanied that *ſinging* the divine praiſes.

By this *gift*, ſome proper truths were delivered, in poetical expreſſions, and in a tuneable manner; whereby GOD was glorified, and *the chriſtians* might be edified.

(3.) *Propheſying* did ſometimes include the *praying in*, or *by*, *the ſpirit* [u]. Not onely the matter of their *prayers*, but even the order and expreſſions ſeem to have been, moſt commonly, dictated by *the ſpirit*.

There were, alſo, ſome other particulars, included under this general head of *propheſying*; ſuch as *diſcerning of ſpirits*, *interpretation of tongues*, and the like. But, as we have already treated of ſome of theſe, under diſtinct heads, and ſhall ſo treat of the reſt, we will ſay

a kingdom of prieſts; though the bulk of the people neither ruled as kings, nor ſacrificed as prieſts: but were onely admitted to great honor and dignity, as a free, and highly-favored, people; and to approach near the ſanctuary, or the royal and divine preſence, in acts and offices of religious worſhip.

The ſum of the matter, is, *propheſying* (like other words) might, ſometimes, be uſed, in a quite different ſenſe from it's original intention. But St. *Paul*, in treating of the prophetic gifts, would hardly uſe it, in any other, than it's ſtrict and original ſignification.

[f] 1 Cor. xiv. 26. Acts xi. 26. Rom. xv. 14. Eph. v. 11. Col. iii. 16. 1 Theſſ. v. 14. *and* 2 Theſſ. iii. 15.

[t] Compare, with this, *Exod.* xv. 1, &c. 20, &c. *Judges* v. 1, &c. 1 *Sam.* ii. 1, &c. 1 *Kings* viii. 22, &c. *Luke* i. 46. &c. *Acts* iv. 24, &c.

[u] Rom. viii. 26, 27. 1 Cor. xiv. 15. Jude, *ver.* 19, 20.

ſay no more of them, in this place; but procede to ſhow how the *perſons*, who had ſome of the laſt-mentioned *gifts*, and particularly *the gift of diſcerning of ſpirits*, and of *propheſying*, came to be called [*helps* and *governments*,] as the APOSTLE hath ſtyled them. [1 *Cor.* xii. 28.] An. Chriſti 33. Tiber. 19 Book I. Chap. I. Sect. VI.

(1.) It will be plane to any, who will take the pains to compare *ver.* 10. with *ver.* 28. that *propheſying* anſwereth to *helps*, according to the order of rangeing the *gifts*, and the *perſons* who had *the gifts*. And it is as evident, that the *perſons*, who could *foretell* future events, and deliver *diſcourſes*, ſing *pſalms*, and *hymns*, and *pray*, by *inſpiration*, were *great* HELPS to the *chriſtians*; eſpecially in the carrying on of their *religious worſhip*. For, in the infancy of the church, the *books* of the new teſtament were not writen: nor any *prayers*, *pſalms*, and *diſcourſes*, ſuted to the *worſhip* of *a chriſtian church*, drawn up, either for common, or private, uſe. Without ſuch HELPS, therefore, in ſuch circumſtances, what could *the chriſtians* have done, in moſt of *the churches*, towards the regularly carrying on of their *religious worſhip*. [*See the diſſertation, annexed to* 2 Timothy, *ſecond edition, p.* 616, *&c.*] Acts ii. 4.

(2.) *Governments.* — This, by compareing *ver.* 10, and 28. will eaſily appear to anſwer to *diſcerning of ſpirits*. For κυβέρνησις doeth in the literal acceptation, ſignifie *the ſteering of a ſhip*; and, by a beautiful figure, the *governing*, or *directing*, in any affair. If, therefore, it be remembered how the *diſcerning of ſpirits* was explaned, it will be eaſie to make theſe two agree[x]. For they, who could *diſcern ſpirits*, could inform *the churches*, whether ſuch, as pretended to *prophecie*, ſpoke by *inſpiration*, or no. Whether a ſtranger came into *the chriſtian church*, as a ſpy, out of mere curioſity, or with a deſire to be inſtructed: And who were proper perſons, for particular offices, and ſtations, in *the church*. And whoever could *diſcern* men's hearts, ſo as to do any, or all, of theſe three things, were fit to *ſit at the helm*, and *ſteer*, or *direct the church* how to behave.

v. Several of *the chriſtians*, beſides the APOSTLES, had the *gift of tongues*. What that *gift* was, hath been already explaned. And that other *chriſtians*, beſides the APOSTLES, had it, is evident[y]. But it may not be amiſſe to obſerve, that the APOSTLES could ſpeak more languages than the other *chriſtians*[z]: And that they, who ſpoke

[x] This is repreſented, more at large, in *the diſſertation, annexed to* 2 Timothy, p. 612, &c. *ſecond edition.*

[y] Acts x. 46. *and* xix. 6. 1 Cor. xii, xiii, *and* xiv.

[z] Acts ii. 6, &c. 1 Cor. xiv. 18.

An. Chriſti 33. Tiber. 19. ſpoke, in *an unknown language*, did, commonly, at the ſame time, *propheſie*; or deliver, by *inſpiration*, ſome uſeful truths, as well as ſpeak in *an unknown tongue*.

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VI. Some of the *inferior chriſtians* had, likewiſe, *the gift* of *the interpretation of tongues* [a].

But, beſides the *ſpiritual gifts*, many of the *inferior chriſtians* had, alſo, *miraculous powers*. They had *fortitude*, to propagate *chriſtianity*; and to ſuffer for it, rather than betray it. This *fortitude* is particularly aſcribed to *Apollos* [b], who was no APOSTLE: though none of the *chriſtians* ſeem to have had it, in a degree equal to that of the APOSTLES. The *inferior chriſtians* could, alſo, work ſome *miracles*; and, particularly, could *heal diſeaſes* [c]. But we have no inſtances, in the new teſtament, of their cureing perſons, at a diſtance; or raiſeing the dead; or confering the *holy ſpirit*, upon any, by *the laying on of their hands*.

However; by preaching the ſcheme of *chriſtianity*, which they had learned of the APOSTLES; by communicateing the particular *revelations*, which were made to them; and by working many *miracles*, though of an inferior kind; they were greatly *helpful* to the APOSTLES; eſpecially, as their numbers were ſo very great, and they were diſperſed into ſo many, and ſuch diſtant, countries.

When the APOSTLES, and their *aſſiſtents*, were thus ſupernaturally and divinely qualified: they might, upon much better grounds, promiſe themſelves ſucceſſe, than any *politician* can, from the wiſeſt and beſt concerted *ſcheme*, that was ever laid.

Haveing, therefore, taken a ſummary view of them, in their ſeveral ranks and orders; and inquired into their inſtructions and qualifications; — we now procede to,

[a] 1 Cor. xiv. 5; 13; 26, 27. [b] Acts xviii. 24; 26. [c] 1 Cor. xii. 9, 10; 28, 29, 30. James v. 14, 15. 1 John v. 16.

CHAP.

An. Chriſti 33. Tiber. 19.

Book I. Chap. II. Sect. I. Acts ii. 5.

CHAP. II.

Wherein the APOSTLES *are conſidered, as ſetting about the mighty and glorious undertakeing.* Acts ii. 5, — *to the end of that chapter.*

SECT. I.

The firſt period *of the converſion of the* JEWS, *at* Jeruſalem. *Upon the news of* the effuſion *of* the ſpirit, *great multitudes came together.* St. PETER *anſwereth their inquiries. Aſſerteth* JESUS, *who was lately murthered there, to be the* meſſiah. *The* APOSTLES *worked* miracles; *converted three thouſand, that day; who were baptized; and afterwards received* the holy ſpirit.

WHEN the hundred and twenty found theſe effects, from that amazeing effuſion of *the holy ſpirit*; when they found their minds, ſo ſuddenly, and ſo very much, inlarged; and all, at once, filled with knowlege; when the APOSTLES, in particular, found, that, by this *ſudden illumination*, they underſtood *the whole ſcheme of the chriſtian doctrine*, fully and clearly; that they could deliver it, in a variety of *languages*, readily and intelligibly; that they could ſupport it, by the *prophecies* of the old teſtament; that they could work *miracles*; and communicate *ſpiritual gifts* and *miraculous powers*, unto others, by the laying on of their hands; and that they had ſuch *fortitude*, as not to fear the face of men: — When they found themſelves, all at once, I ſay, under ſuch an uncommon, and immediate, *divine influence*, their upper room was ſhut up no longer; but they throw open the doors, with an undaunted heart. And, being big with the heavenly inſpiration, and full of matter, *the ſpirit within them conſtrained them; their belly was like wine, which hath no vent; but is ready to burſt the bottles. They, therefore, ſought to ſpeak, that they might be refreſhed; and to open their lips*, that they might give a vent to the fulneſſe of their hearts [a].

And an happy opportunity they had, for communicateing their *new light*. For the city, *Jeruſalem*, was, at that time, crouded with ſtrangers and foreigners, who were *jews*, or *proſelytes of righteouſneſſe*;

[a] Ver. 5. [a] Job xxxii. 18, &c.

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neſſe; that is, *jews* by religion, though not by birth. Thoſe foreigners were come, from many diſtant countries; ſome to worſhip, in the courts of *the temple*, at that great feaſt of *pentecoſt*; and others, to fix at *Jeruſalem*; poſſibly, from an expectation that the *meſſiah* would ſhortly appear.

Suetonius and *Tacitus*[b], two heathen authors, have intimated, "that the rumor of a great king's ariſeing out of *Judæa*, about that "time, had ſpread, far into other countries; and that it had taken "it's riſe from the antient books of the *prieſts*;" that is, moſt probably, from the *prophecies* of the old teſtament. But *the jews*, in a more particular manner, *were daily looking when the kingdom of* GOD *would appear*[c]. And their expectations were ſo far juſt. For the time of reckoning, from *Daniel*'s *famous prophecie* of the ſeventy weeks, [*Dan.* ix. 25, &c.] was now quite run out.

At the time of that high feſtival of *pentecoſt*, and upon that ſignal day of the year, in which *the law* is thought to have been given, from *mount Sinai*; — early in the morning, and before the concourſe of the people was gathered together, at the temple, — the APOSTLES opened the doors, in order to admit all that would come and hear them. And, to as many as did come, they addreſſed themſelves, in their own languages; declareing the reſurrection of JESUS, and that he was the promiſed, and long-expected, *meſſiah*. — Perhaps, the APOSTLES had not, before this, taught any thing, but what they had heard, from the mouth of JESUS. But, now, they ſpoke, from an inward fund of *knowlege*, or as *the ſpirit gave them utterance*. And it doeth not appear that any, but the twelve, preached to that large audience. For, upon the APOSTLES, CHRIST had determined to found his church. And the reſt of the hundred and twenty had not yet ſo fully learned the ſcheme of *the chriſtian doctrine*, from them, as to be able to teach it clearly, and without heſitation.

By their begining, in this place, was a moſt noted *prophecie* fulfilled; which is twice mentioned in the old teſtament[d], and that almoſt in the ſame words: "Out of *Sion* ſhall go forth *the law*; "(that is, *of the meſſiah's kingdom*) and the word of the LORD "from *Jeruſalem*." For, (as hath been already obſerved) the houſe, in

[b] Sueton. in Veſpaſ. c. 4. Tacit. Hiſt. l. 5. c. 13.

[c] Luke ii. 26; 38. *and* iii. 15. *and* xix. 11. John i. 19, &c. *with which compare* Joſeph. de Bell. Jud. l. 6. c. 5. § ult. Euſeb. Hiſt. Eccleſ. l. 3. c. 8. ſub fin.

[d] Iſai. ii. 3. Micah. iv. 2.

in which was their upper room, ſtood upon *mount Sion* [e]. " There An. Chriſti
" was the ſtandard of CHRIST firſt erected, as an enſign to *the na-* 33.
" *tions*. And from thence went forth the rod of his ſtrength, by Tiber. 19.
" which he ruled, in the midſt of his enemies; and, (*from that* Book I.
" *time*, or) in that day of his power, the willing nations ſubmitted Chap. II.
" to him chearfully; and numerous, like drops of morning dew [f]." Sect. I.
Acts ii. 6, &c.

The news of this wonderous effuſion of *the ſpirit* ſoon took air. The crucifixion of JESUS of *Nazareth*, in that very city, for his pretending to be the *meſſiah*; and the rumor of his *miracles* and *reſurrection*, were yet freſh in the minds, and frequently in the mouths, of every body. And now, that his followers took courage, and ſo openly and boldly declared him to be riſen again, and to be *the meſſiah*, — amazed them all; eſpecially, when perſons, whom their old acquaintance could teſtifie to have been, moſt of them, poor and illiterate fiſhermen of *Galilee*, ſpoke, in the audience of the foreigners, their ſeveral languages, diſtinctly and intelligibly, and upon ſuch great and ſublime ſubjects. For, the teſtimony of their old acquaintance, and of the foreigners, compared together, made the miracle clear and unqueſtionable. And it cauſed ſtill greater crouds to flock round them, to ſee, and hear, and ſatisfie themſelves. Some ſeemed well-diſpoſed, and honeſtly confeſſed the ſurprize.

" Are not all theſe men, who ſpeak thus, *illiterate Galileans?*
" How comes it to paſſe, then, that they ſpeak ſo many languages [g],
" ſo readily and intelligibly? Here are now preſent, *Parthians*,
" *Medes*; and *Perſians*, of the province of *Elymais* [h]; natives of
" *Meſopotamia*, (or of the country, which lieth between the *Tigris* and
" *Euphrates*;) and of *Judæa*, *Cappadocia*, *Pontus*, and the *proconſu-*

Ver. 6. [e] *See the note on chap.* i. 13] Upon *mount Moriah* the temple ſtood, and the city of *David* upon *mount Sion*. Between theſe two mountains, there was a deep valley; over which there was built a bridge, for the more eaſie communication. It is true, theſe two mountains are, ſometimes, both included under the general name of *Sion*; and the *temple* is intimated to have been built upon *Sion*. But, as the APOSTLES are not here ſaid to have gone out to the *temple*, when they began to preach; as they are expreſsly ſaid to have done, *chap.* iii. — as the two mountains were generally diſtinguiſhed; and the tradition, mentioned by *Epiphanius*, is not improbable; — I chooſe rather to conſider them as here diſtinguiſhed; *namely*, that *mount Sion*, ſtrictly ſpeaking, is here to be underſtood; and not, as in it's more general and lax ſignification, it included *mount Moriah* alſo.

[f] Pſal. cx. 2, &c.

Ver. 8. [g] That διάλεκτος ſignifies not onely what we call a different *dialect*, or a different way of ſpeaking the ſame language; but, alſo, a different tongue, or an intirely diſtinct language: — See the paſſages taken, by *Raphelius*, out of *Polybius* and *Plutarch*.

Ver. 9. [h] So called from *Elam*, the ſon of *Shem*, Gen. x. 22. Iſai. xxi. 2. *and* xxii. 6. Jer. xxv. 25. *and* xlix. 35. Ezek. xxxii. 24. Dan. viii. 2.

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" *lar Aſia, Phrygia*, and *Pamphylia, Ægypt*, and of the parts of " *Lybia* about *Cyrene*, inhabitants of the city of *Rome*, who are " now ſojourning at *Jeruſalem*; — ſome of us *jews* by birth, and " others borne of *gentile* parents, but circumciſed, and *jews* by " religion; *Cretes* and *Arabs:* And yet we, none of us, need an " *interpreter*, to underſtand theſe *Galileans*. But we, each of us, " hear our own languages ſpoken, perfectly, and diſtinctly [1]. And " their diſcouſe is not about mean and trifling things; but they " treat of ſubjects of the greateſt dignity, and of the higheſt im- " portance; *namely*, the wonderful works of GOD; or the ſeveral " *diſpenſations* of GOD to mankind, in the ſucceſſive ages of the " world; and particularly, concerning the reſurrection of JESUS of " *Nazareth*, and of the *meſſiah's kingdom*. What can this mean? " *Illiterate Galileans* could never have arrived at ſuch ſkill, in ſub- " jects ſo difficult and ſublime; and at ſuch an amazeing perfection " in ſo many languages; by common means, and in the natural " and ordinary way. Men attain not to ſuch a treaſure of *know-* " *lege*, and to ſuch a readineſſe in the ſpeaking of ſo many *tongues*, " by the help of the beſt education, the greateſt genius, and a life " ſpent in a long, cloſe, and laborious, ſtudy!"

Thus they expreſſed their doubts one to another.

Others, who were more gay and thoughtleſſe, would have made them their ſport and diverſion. Moſt probably, they were *the jews*, who lived at *Jeruſalem*, or in *Judæa*, and who (becauſe they underſtood onely their own native language) knew not that the APOSTLES ſpoke any language at all; but, perhaps, took their ſpeech for a mere *confuſed gibberiſh*. And, haveing, likewiſe, a moſt ſovereign contempt for JESUS, and his followers; they ſcoffingly anſwered the dubious, and the ſurprized: " Would you know what is " the matter with theſe *Galileans*; and why they make ſuch a " noiſe, and ſeem ſo full of zele? We know them well enough; " and are ſure, that they can ſpeak in no language but their own " *mother tongue*. What you take for ſo many languages, we look " upon,

Ver. 11. [1] " *The jews* ſaid unto *Peter*, " Thou art *a Galilean*, and thy ſpeech be- " trayeth thee." " If the APOSTLES, on this day of *pentecoſt*, had expreſſed them- " ſelves improperly, or with a bad accent; as moſt people do, when they ſpeak a liv- " ing language, which is not natural to them, the hearers, who, at that time, were " not converted to chriſtianity, would have ſuſpected ſome fraud, would have taken " notice of ſuch faults, and cenſured them. Which, ſince they did not, it is to be " ſuppoſed that they had nothing of that kind to object." [*See Mr.* Jortin's *remarks on eccleſiaſtical hiſtory, vol.* I. *p.* 20.]

" upon to be nothing but an unintelligible *jargon*, and ſounds with- An. Chriſti
" out any meaning: And this pretended *inſpiration* of theirs pro- 33.
" cedes onely from the fumes of ſweet wine [k], In plane terms, Tiber. 19.
" they are intoxicated this morning. And, thereupon, they phanſy Book I.
" themſelves under *the divine inſpiration*, and that they have (we do Chap. II.
" not know what) *knowlege*; and are able to ſpeak ſuch a *variety* Sect. I.
" *of languages*, as the moſt learned men, and the greateſt geniuſes, Acts ii.
" do not pretend to." 13, &c.

So they, among themſelves, in pleaſant vein,
Stood ſcoffing. ——

When the APOSTLES, by their joint labors, had raiſed the curioſity and attention of the multitude, they gathered together in a body, and the croud ſtood round about them, with ſilence and admiration. Upon which, St. PETER, (to whom were committed *the keys of the kingdom of heaven*; who was *the rock*, upon which *the church* was to be *founded*; and who is generally mentioned, as the firſt and leading man, among the APOSTLES *of the circumciſion:* — St. PETER, I ſay,) ſtanding up, with the eleven APOSTLES, as their *præſident*, or *ſpeaker*, firſt anſwered the ſcoffers; and then gave an account of their *illumination*; to ſatisfie the dubious, and convert the well-diſpoſed. Exalting his voice, with a tone of *authority* and *fortitude*, he thus addreſſed himſelf, to that great multitude; who had, many of them, ſo lately, conſented to, or procured, the death of his great LORD and MASTER, " O ye *jews* of *Judæa*; and ye, " who now ſojourn at *Jeruſalem*, give audience, and a fixed atten- " tion, to the important truths, which I am now about to deliver. " Some among you have ſuppoſed, and ſcoffingly aſſerted, that ſuch " of us, as have ſpoken *foreign languages*, are drunk with ſweet " wine; but let me aſſure you, that ſuch an inſinuation is highly " injurious. For, it is yet onely about nine a-clock in the morn- " ing. Whereas; *they, that are drunk, are drunk in the night* [l]. And,

Ver. 13. [k] Though there was no *muſt*, or *new wine*, at *pentecoſt*; yet, if they preſerved the wine cool, it kept *ſweet* a long time, and taſted like *muſt*: Which, is, indeed, the proper ſignification of γλεῦκος. So *Plutarch. Quæſt. Natur.* p. 928. Γλεῦκος ἂν ὑπὸ λύκης περιέχηται τὸ ἀγγεῖον, γλυκὺ διαμένει πολὺν χρόνον· *Muſt, if a veſſel be kept in a cool place, will continue* SWEET *for a long time.* [Vid. Beza, Elſner. & Wetſten. in loc.]

Ver. 15. [l] Such of the *jews*, as imitated the *heathens*, and got drunk at their feſtivals, did not uſe to take ſuch criminal liberties, 'till after the ſacrifices were offered, and the oblations made. And the morning-ſacrifices were not now offered; to which, as ſome think, *St. Peter* might allude. [*See* Spencer. *de legibus hebræorum, edit. Chappelow. p.* 716.]

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" And, upon our *ſabbaths*, and *ſolemn feſtivals*, we are not wont " to eat, or drink, any thing, ſo early in the day; as you very well " know: which cuſtom we have, this morning, very carefully ob- " ſerved. But, ſuch a groundleſſe reflection ſcarce deſerveth any " anſwer. For, the foreigners can ſatisfie you, that their languages " were ſpoken, planely and intelligibly. And the diſcourſes, which " they heard, were ſo ſublime and coherent, as that men muſt be " ſober, to talk ſo well. However; to take away all ground of ca- " vil; and to give you all reaſonable ſatisfaction; I will inform you, " what *illumination* this is, and from whom it procedeth. — You " have, indeed, among you, a *maxim*, " that *the divine majeſty* dwell- " eth not, upon perſons, out of *Paleſtine*, nor upon any poor perſons, " as men-ſervants, or maid-ſervants." But, in *Joel*, is found a re- " markable *prophecie*, to this effect: " And it ſhall come to paſſe, in " the *laſt days*, (of *Jeruſalem*, and *the jewiſh ſtate* [m], when *the meſſiah's* " *kingdom* ſhall begin to be erected) that I will pour out of my *ſpirit*, " ſaith GOD, upon all fleſh, (*that is*, upon perſons of all nations, " and of all conditions of life;) your ſons and your daughters ſhall " propheſie; your young men ſhall ſee viſions; and your old men " ſhall have divine inſpiration, communicated to them, in dreams. " And, upon my men-ſervants, and my maid-ſervants, I will pour " out of my *ſpirit*, in thoſe days; and they ſhall propheſie. But, " for the terror and condemnation of ſuch, as will not ſubmit, up- " on ſufficient evidence, I will ſhow prodigies [n], in the air above, " and

Ver. 17. [m] In *Joel* it is [אחרי כן, akaree cheen, *After theſe things*, Joel ii. 28, &c.] Which expreſſion, the *jews* underſtood, as St. PETER hath expreſſed it. And *R. Kimchi*, in particular, hath this note, upon that text, in *Joel: And it ſhall come to paſſe, after theſe things*, is the ſame (ſaith he) with, [*And it ſhall come to paſſe, in the laſt days.*] See Dr. *Lightfoot's* works, *vol.* II. *p.* 645.

Ver. 19. [n] See this propheſied of, *Luke* xxi. 24, 25.

Joſephus [*de bell. Jud.* l. 6. c. 5. § 3.] ſaith, that (before the deſtruction of *Jeruſalem*) a ſtar hung over the city, like a ſword; and a comet continued viſible for a whole year, darting it's fires, and illuminateing the ſkies. — That, (before the war broke out) when the people were aſſembled, at the *paſſover*, on the eighth day of the month *Xanthicus*, at the ninth hour of the night, ſuch a radiant light ſhone, round about the altar and the temple, for the ſpace of half an hour, that the night was as bright as day. — That, at the ſame feaſt, when the *prieſt* was leading a cow to the altar, for a ſacrifice, ſhe brought forth a lamb, in the middle of the court of the temple. That one of the gates of the temple, which was made of braſſe, and of an huge weight, and which twenty men could ſcarce ſhut, did, nevertheleſſe, appear to open, of it's own accord, about the ſixth hour of the night; when it was barred and bolted, in the ſtrongeſt and firmeſt manner. And, when the keepers of the temple had notice of it, they could ſcarce ſhut it again. And farther: — A few days after the *paſſover*, ſuch a prodigy (he ſaith) happened, as would have exceded belief, had

it

" and portentous ſigns, upon the earth below; *namely*, a vaſt effu- An.Chriſti
" ſion of blood, from innumerable ſlaughters of men°; ſuch a 33.
" mighty fire, to burn villages, towns, and cities, as will, with Tiber. 19.
" the pillars of ſmoak, darken the air, greatly obſcure the ſun, and Book I.
" make the moon to appear like blood[p]; — before that remarkable Chap. II.
" day Sect. I.
Acts ii. 19, &c.

it not been teſtified, by them, who had actually ſeen it; and the miſeries, which followed, been anſwerable to the ſigns, or prognoſtications. For, before the ſun-ſet, there appeared, high in the air, all over the country, chariots, and armed troops, moveing ſwiftly in the clouds, and throwing up trenches round cities.

At the feaſt, which is called *pentecoſt*, when the *prieſts* went, by night, into the inner temple, to officiate, according to cuſtom, they ſaid that they heard firſt a motion, and a confuſed noiſe; but afterwards the voice, as of a great multitude, ſaying aloud, [*Let us go hence.*]

And the ſtory of *Jeſus*, the ſon of *Ananus*, is very remarkable; who, for ſeven years together, cried out, [*Woe to* Jeruſalem, *and the temple*, &c.] and could be deterred from it, by no ſcourging, nor cruel treatment. *Joſephus* ſpeaks, alſo, elſwhere, of ſuch dreadful tempeſts, thunders, lightenings, and earthquakes, that the whole frame of nature ſeemed to be diſordered: — So that any one might gueſſe, that theſe were ſigns of no ſmall calamities. [*De Bell. Jud. l. 4. c. 4. § 5.*]

From all which, and more to the ſame purpoſe, *Joſephus* very juſtly obſerveth, that *the jews* had fair warning from GOD; and periſhed, intirely by their own folly and wickedneſſe.

As to theſe, and like prodigies, which præceded the deſtruction of *Jeruſalem*, ſee *Tacit. Hiſt.* l. 5. c. 13. And how remarkably, and exactly, the whole prophecie was accompliſhed, ſee Mr. *Chandler's diſſertation, annexed to his commentary on* Joel.

° Matth. xxiv. 6, 7. — [*Vid. de Bell. Jud.* l. 4. c. 4. § 5.] where *Joſephus* ſaith, " that the ſtate of the univerſe ſeemed diſordered, at the ſlaughters of men." And, [c. 5. § 1.] " that eight thouſand and five hundred men were found ſlain, in *Jeruſa-*" *lem*, and, more eſpecially, about the temple." And, § 2. " that, afterwards, *the* " *idumæans* killed all they met." And, [§ 3.] " that twelve thouſand of the beſt " quality periſhed, by the cruelty of the *Zelotes* and the *Idumæans*." And [c. 6. § 3.] " that the maſſacre was ſo great, that heaps of dead bodies lay piled up, in the high " ways." And, [c. 7. § 4.] " At *Bethennabris*, numbers of *jews* were deſtroyed." And, [§ 5.] " The *jews* were forced to ingage in a battle; in which fifteen thouſand " were ſlain, and an infinite number forced to leap into the river *Jordan*." [§ 6.] " All the country was full of ſlaughters; *Jordan* could not run, but was choaked up " with dead bodies; and the lake *Aſphaltis* filled with carcaſes.."

[*Antiq.* l. 18. c. 9. § 1.] The *jews* at *Babylon* were ſlain, in ſuch numbers, as never *any hiſtory* before had mentioned. And, beſides ſeveral former ſlaughters, there were ſlain, in *Seleucia*, above fifty thouſand of them, at once. [*ib.* § 9.]

[Lib. 20. cap. 6. § 1.] *Eleazar*, a robber, plundered and burned ſome of the *ſamaritane* villages. And *Cumanus* killed many of the *jews*.

It were endleſſe to quote all, that *Joſephus* hath related, in his *ſeven books of the wars of the jews*, concerning the numberleſſe ſlaughters of the *jews*, which happened, all over *Judæa*, (as well as other places) by the *jewiſh* factions; and, by the *Romans*, before the deſtruction of the *city* and *temple*. The *engliſh* reader may find the account, in the tranſlations of *Joſephus*. And, therefore, we ſhall refer to no more places.

Ver. 20. [p] Some take the *ſun's being darkened, and the moon's being turned into blood*, to denote the deſtruction of the government, both in church and ſtate. Others take them,

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" day of the LORD ſhall come, in which will happen the final de-
" ſtruction of the *jewiſh polity*, both in *church* and *ſtate*; and, even
" of the *nation* itſelf, together with *the city* and *temple*. But, a-
" midſt all theſe dreadful appearences, and great diſaſters [q], whoſo-
" ever ſhall heartily and ſincerely call upon the name of the LORD,
" and imbrace the religion of his anointed ſon, *the meſſiah*, he ſhall
" be ſaved, from all theſe impending evils, however dangerous, or
" formidable." This day, is this *prophecie* begun to be remark-
" ably fulfilled. And, as you may very naturally inquire,
" who is *the meſſiah*, that is to ſave you? And what is *the religion*,
" which you are to imbrace? I anſwer, by declareing (what may,
" perhaps, ſurprize you, *jews*; and eſpecially ſuch of you, as have
" been concerned in his death: but it is what claimeth your parti-
" cular attention; and I am obliged to declare it; *namely*, that)
" JESUS of *Nazareth* was a man, whom GOD made conſpicuous
" among you [r], and fully manifeſted to be ſome great and extraor-
" dinary perſon; by the miracles, wonders, and ſigns [s], which GOD, by
" him [t], worked among you, openly, and evidently, as you yourſelves
" know very well."

" You do, indeed, expect a *triumphant meſſiah*; and deſpiſe one,
" that comes firſt, in an humble, afflicted, condition. But *the pro-*
" *phets* have propheſied, that *the meſſiah* ſhould firſt be afflicted,
" and ſuffer death; and then be raiſed, and exalted to univerſal do-
" minion. And, accordingly, this great and glorious perſon was
" delivered into your hands; (not without the divine foreknowlege;
" nay, even according to the ſcheme pitched upon, for the redemp-
" tion of mankind. —For GOD had determined to ſet him fall into
" your hands [u], and to leave you to yourſelves, to follow the dic-
" tates of your own wicked hearts; and he knew, before hand,
that,

them, in general, to denote the approach of ſome very great calamities; as they ſeem to do, *Eccleſ.* xii. 2. *Iſai.* xiii. 9, 10. *and* xxxiv. 4, &c. *and* li. 6. *Ezek.* xxxii. 7, 8. *Joel* ii. 1, 2, 3; 10; 30, 31. *Amos* viii. 9. *Rev.* vi. 12. *and* viii. 12. *and* ix. 2. I have here taken them as literally intended; becauſe both our *ſavior*'s *prophecie*, concerning the deſtruction of *Jeruſalem*, this *prophecie of Joel*, and the accompliſhment, according to *Joſephus*, ſeem all to be literal; and but a very few figurative expreſſions ſeem to me to be intermixed.

[q] Compare with this *Ezek.* ix. 4, 5, 6.

Ver. 22. [r] Matth. xi. 4, 5. Luke xi. 14,—17. John iii. 2. *and* v. 36. *and* x. 25; 38. *and* xiv. 11. *and* xv. 24. Acts x. 38.

[s] As to the difference between *miracles*, *ſigns*, and *wonders*, ſee on 2 Theſſ. ii. 9.

[t] John v. 19,—27; 43. *and* xiv. 9, 10, 11.

Ver. 23. [u] Matth. xvii. 22, 23. *and* xxvi. 24; 52, 53, 54. Luke xxii. 22; 53. John x. 17, 18. *and* xix. 11. Rom. viii. 32.

" that, in ſuch circumſtances, you would put him to death.) And, An. Chriſti 33.
" as it was prædicted, ſo it came to paſſe. For, when you had him Tiber. 19.
" in your power, you, partly through ignorance, and partly through
" envy, got him crucified, by means of ſome of the ſiners among the Book I. Chap. II. Sect. I.
" *gentiles*[x]. But GOD hath raiſed him again from the dead; have- Acts ii.
" ing looſed the bands of death. For, though *death* hath con- 23, &c.
" quered it's thouſands; yet, as he had no *ſin*, it had no power to
" detain him. And this, king *David*, (his great progenitor,) ſpeak-
" ing, in the name of the *meſſiah*, hath prophetically deſcribed[y];
" [*Pſal.* xvi. 8, &c.] " I have the LORD always in my view, and
" my dependence is upon his power and continual aid. Therefore,
" I am ſo far from being depreſſed with fear, that (on the con-
" trary) my heart is glad, and my tongue cannot forbear uttering
" my joy. For, (let my enemies do their worſt) thou wilt not
" leave me in the ſtate of the dead, neither wilt thou permit thine
" holy one to ſee corruption. But wilt (by raiſeing me from the
" dead) ſhew me the path of life, and immortality. And then, in
" thy preſence, I ſhall have fulneſſe of joy; and pleaſure, at thy
" right hand; and that for evermore."

"Brethren; permit me to ſpeak freely to you concerning the great
" *patriarch David.* For, he is both dead and buried; and his ſe-
" pulchre (where his body continueth, and is corrupted,) is com-
" monly known, by us all, at this very day[z]. Theſe words are
" not, therefore, in their literal ſenſe, applicable to his caſe. But
" he, being a prophet, and knowing that *the moſt high* GOD had,
" once and again, ſworne ſolemnly unto him, that *the meſſiah* ſhould
" deſcend, from him, as to the fleſh; that he might ſit upon the
" throne of *that kingdom*, which had been ſo often promiſed unto
" *the houſe of David*: Foreſeeing this, I ſay, and perſonateing his

[x] Ἀσθενεῖς, *without ſtrength*, ἀσεβεῖς, *ungodly*, ἐχθροὶ, *enemies*, and ἁμαρτωλοὶ, *ſiners*, were terms, which *the jews* uſed to apply to *the gentiles* in general. [See *Locke* on *Rom.* v. 6; 8. *and* Gal. ii. 15.] And, it is evident, that ἀνόμων muſt be ſo underſtood here. For, it was, by the hands of *the gentiles*; that is, of *the Romans*, that *the jews* procured JESUS to be crucified. And a like phraſe is uſed, *Matth.* xxvi. 45. *Mark* xiv. 41. *Luke* xxiv. 7. [See, alſo, *Acts* iii. 13, 14, 15. *Luke* vi. 32, 33, 34. compared with *Matth.* v. 46, 47. *and* xi 19. *and* xviii. 17.]

Ver. 25. [y] Δαβὶδ γὰρ λέγει εἰς αὐτόν. *For* David *ſpeaketh concerning him.*] So εἰς ſignifieth, *Eph.* v. 32. *Elſner* upon this place, and *Gataker* upon the title of *Marcus Antoninus* his book, (which is εἰς ἑαυτὸν, *concerning himſelf*) hath produced many places, from ſome of the beſt *greek authors*, where εἰς is underſtood, in the ſame ſenſe.

Ver. 29. [z] The ſepulchres of *the jews*, in general, were without the city. But, the ſepulchre of *David*, and his ſons, was within the city: and is ſhown to travellers, even unto this day. [*See* Maundrell's *travels, third edition, p.* 76.]

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" great deſcendent; he, in a juſt and lively manner, deſcribed the " reſurrection of *the meſſiah*, in theſe words; *Thou wilt not leave me in* " *the ſtate of the dead, neither wilt thou ſuffer my fleſh to ſee cor-* " *ruption*[a]."

" JESUS of *Nazareth*, I ſay, whom you lately murthered, is that " very perſon. And him hath GOD actually raiſed from the dead. " Of the truth and reality of which reſurrection, we ourſelves are " witneſſes. For, we knew him very well, before he died; and " we ſaw him, after his reſurrection, once and again: talked with " him; eat and drank with him; handled his body, and had all " the ſatisfaction and evidence, which we could deſire. We ſaw " him alſo aſcend up to heaven; where, being exalted to the right " hand of GOD; and all power committed unto him, both in heaven " and upon earth; and, particularly, haveing received, of *his fa-* " *ther*, the promiſed *gift* of *the holy ſpirit*, he hath ſhed down this " plenteous effuſion upon us: Some of the effects of which, ye, " now, ſee and hear.

" His *aſcenſion*, alſo, was propheſied of, in words, which are not " applicable to *David*'s caſe. For, he is not himſelf aſcended in- " to heaven. But he thus propheſied of CHRIST's aſcenſion. [*Pſal.* " CX. 1.] " The LORD ſaid unto my LORD, [*the meſſiah*,] ſit thou, " on a throne, at my right hand; [or, *poſſeſſe thou all power*,] 'till " all thine enemies be ſubdued[b]."

" To conclude: The *miracles* of JESUS, whom you crucified; and, " particularly, his reſurrection from the dead; this amazeing effu- " ſion of *the holy ſpirit*, manifeſted in ſo many extraordinary *gifts* " and *miraculous powers*; and the prædictions of your *antient pro-* " *phets*; — all conſpire to convince the whole houſe of *Iſrael*, that " GOD hath made that very JESUS of *Nazareth*, *the meſſiah*; that " is, the anointed *king*, *and* LORD of all."

Such a conjunction of moſt cloſe and affecting arguments; and ſuch an home charge of their guilt, in murthering ſo great and glorious

Ver. 31. [a] Theſe words [ἡ ψυχὴ αὐτοῦ, *his ſoul*,] are not found in the *Alexandrian*, *Cambridge*, *Barb.* 1. *Veleſ.* MSS. nor in *Irenæus*, and *the vulgar* and *ſyriac* verſions. [*See Dr.* Mill.] Some, therefore, have been for rejecting them, though others have been for retaining them. The principal argument for retaining them, is, that both ψυχὴ and σὰρξ are found in the ſixteenth pſalm, from whence this paſſage is taken. [*See* Wolfius *on this place.*]

Ver. 35. [b] *Until thy foes be made thy footſtool.*] This is an alluſion to a very antient cuſtom. For, the conquerors uſed to ſet their feet upon the necks of the perſons, whom they conquered. [*Joſh.* x. 24, 25. 2 *Sam.* xxii. 40, 41. *Pſal.* xviii. 40.] *Vid.* Elſner. & Wolf. *in loc.*

rious a perſon, pierced them to the heart. Under which remorſe and perplexity, the penitent and well-diſpoſed applied themſelves unto St. PETER, and unto the other APOSTLES: "Brethren, what can we; what ſhall we do, in this caſe?" An. Chriſti 33. Tiber. 19. Book I. Chap. II. Sect. I. Acts ii. 37, &c.

St. PETER replied: "Repent, and be baptized, every one of "you, in the name of JESUS, as the *meſſiah*; and you, alſo, ſhall "receive ſome extraordinary and miraculous *powers*. For the promiſe "of *the gift* of *the holy ſpirit* extends unto you, and to your chil- "dren; and to perſons, at the moſt remote parts of the earth; even "unto all, who ſhall have *the goſpel* preached unto them, and who "ſhall accept of that divine call."

This is the ſum and ſubſtance of what St. PETER then ſaid: though he taught them much more particularly; principally deſigning to prove JESUS to be *the meſſiah*, that he might induce them to believe in him. And he laid before them, at large, the nature of their [*the* APOSTLES] teſtimony; exhorting them, by all means, to comply with his advice; and ſo ſave themſelves from the infidelity of that perverſe generation; and from thoſe divine judgments, which would come upon them, for their diſobedience, and amazeing wickedneſſe.

His diſcourſe, joined with the labors of the other APOSTLES, had ſo good an effect, as to convince about three thouſand [c]; who joyfully imbraced *the chriſtian doctrine*: and were *baptized*, that very day, in the name of JESUS, as *the meſſiah*. For, they already believed in GOD, the father; and were going to be added unto ſuch as had *the gift* of *the holy ſpirit*.

And there is no reaſon to queſtion, but that, after *baptiſm*, the APOSTLES laid their hands upon them all, and imparted unto them *the gifts* of *the ſpirit*; not onely as an evidence of the truth of *chriſtianity*, in general; but as *the ſpirit of adoption*, unto them, in particular; or a proof and aſſurance, that GOD would pardon and accept them, even after they had been guilty of that crying ſin, of conſenting to the murther of the LORD *of life and glory*.

And thoſe three thouſand converts did, afterwards, conſtantly attend upon the teaching of the APOSTLES; holding fellowſhip and communion with the other diſciples; frequently eating and drinking together, eſpecially in *the lord's ſupper* [d]; as well as offering up their united prayers and ſupplications unto GOD.

Ver. 41. [c] See Pſal. cx. 2, 3.

Ver. 42. [d] *Breaking of bread*,] is a phraſe, which, in the new teſtament, ſignifieth both eating *common meals*, and *celebrateing the lord's ſupper*. It is uſed of the former, *Matth.*

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The obſervation of what paſſed, ſtruck an unuſual awe and amazement, upon the whole city. Nor did any perſon as yet attempt to cruſh *the riſeing ſect*. And (conſidering how inveterate one ſect and party are generally againſt another; — how commonly they all join to cruſh a riſeing ſect; — and how much hated and deſpiſed the name of JESUS was, then, at *Jeruſalem*) this argued the care of a watchful and extraordinary *providence* over them; and that GOD would not ſuffer them to be moleſted, 'till they had made ſome progreſſe, and their numbers were augmented.

There were, alſo, ſuch convinceing evidences attended their miſſion and doctrine, that it required ſome thought and contrivance to make any tolerable evaſion, in order to elude the force of their arguments; or to allege any ſpecious pretences, for apprehending, or puniſhing, the APOSTLES, and their aſſociates.

But, what ſtill augmented their ſucceſſe, was, that they not onely preached in divers *languages*; but, alſo, worked many other plane and unconteſtable *miracles*; and preſerved, among themſelves, the moſt beautiful harmony, and inviolable concord [e]. Nay; ſo ardent was their zele, and ſo warm their charity, that ſuch of them, as had goods and poſſeſſions, ſold them for a common bank; that, while they continued together at *Jeruſalem*, their poor *fellow chriſtians* might partake, as any of them ſhould have occaſion. 'A noble 'and eminent inſtance of that diſintereſtedneſſe, ſelf-denial, and be'nevolence, which *the goſpel* was deſigned to produce, in the minds of 'men. And this is, indeed, the true *chriſtian ſpirit*; which is care'fully to be cultivated, by ſuch as profeſſe themſelves to be *the diſ'ciples* of JESUS, in every age and nation; though they are not ob'liged to exert it, in the ſame kind, or degree.'

Hitherto, thoſe *chriſtian converts*, none of them, neglected the *jewiſh* worſhip; but frequented the courts of *the temple*, daily, at the uſual hours of prayer and devotion. For they, moſt probably, reckoned that they were onely to ſuperadd *chriſtianity* to *judaiſm*; and that both *the religious* and *civil* parts, of *the law of Moſes*, ſtill continued obligatory.

Remark-

Matth. xiv. 19. *and* xv. 36. *Luke* xxiv. 30. *Acts* xxvii. 35. And of the latter, *Matth.* xxvi. 26. *Mark* xiv. 22. *Luke* xxii. 19. *Acts* xx. 7. 1 *Cor.* x. 16. *and* xi. 24. It appears to me, that *the lord's ſupper* was here intended, becauſe it is joined with *prayer*.

Ver. 44. [e] See CHRIST's *prayer* for the unity of his *diſciples*, John xvii. particularly, *ver.* 21. where he prayeth, "that *they* might be *one*, even as *his father* and *he* were *one*."

Remarkable was their joy, upon their haveing repented, and acknowleged JESUS as *meſſiah*. And their mutual affection was ſincere and unmixed. *Chriſtian* converſe, and praiſeing of GOD, was their daily buſineſſe, and entertainment. And they ſpent their lives, in ſo pious and virtuous, ſo patient and modeſt, a manner; that they had hitherto the favor of all the people. And, every day, upon the evidence, which the lord JESUS CHRIST gave, of the truth of his religion, there joined themſelves, unto the chriſtian church, numbers of *the jews*, who were now ſaved, or entered into the ſure way to mercy and ſalvation [f].

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Theſe were the *firſt-fruits* of the converſion of *the jews*, at *Jeruſalem*; and the *firſt period* of their converſion.

CHAP. II. SECT. II.

Reflections *upon ſome circumſtances, which attended the time and manner of the things already related.*

BEFORE we procede to the *ſecond period* of the converſion of *the jews*, at *Jeruſalem*, (which was the great harveſt there; and gathered in, before *the goſpel* ſpread any farther,) we would briefly take notice of the following circumſtances.

As *the meſſiah* was to fulfil all righteouſneſſe, and to anſwer all *the figures*, and *prophecies*, which went before, concerning him; at the time of *the jewiſh paſſover*, CHRIST, *our paſſover*, *was ſacrificed for us*. And, as the ſheaf (or firſt-fruits of barley-harveſt) was offered up unto GOD, on the firſt day of the week, next after *the paſſover*;

Ver. 47. [f] Τὰς σωζομένας, *the ſaved*,] were thoſe, who were recovered from the common degeneracy and wickedneſſe of the *jews*. [See ver. 40. where St. PETER adviſed them, σώθητε, "*ſave yourſelves* from this untoward generation."] A reformed harlot is ſaid to be called [σωζομένη, *one that was ſaved*,] in one of *Sophocles* his tragedies. But I have not yet met with that paſſage. *Pricæus* [in loc.] quotes *the table of Cebes*, as uſeing the word, οἱ σωζόμενοι, for *the reformed*. The abandoned, or incorrigibly wicked, are called [*the loſt*, ἀπολλυμένοι, 2 Cor. iv. 3.] The reformed, or well-diſpoſed, are here called [*the ſaved*, σωζόμενοι.] Theſe two ſorts of perſons are ſet in oppoſition to one another, 1 *Cor.* i. 18. 2 *Cor.* ii. 15. Thoſe, who are *ſaved*, or recovered from vice to virtue, will, alſo, be admitted unto *eternal ſalvation*. But the word, σωζομένας, ſeems, here, to denote their being *ſaved* from vice, *reformed*, or *well-diſpoſed* for a reformation.

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over [a]; ſo, on that very day, did JESUS CHRIST ariſe from the dead, *as the firſt-fruits of them that ſleep* the ſleep of death; that he might offer himſelf up, unto *his father*, a moſt acceptable offering; and might become the reſurrection and the life, unto all the righteous, at the laſt day.

The feaſt of *pentecoſt* was to be fifty days after *the paſſover* [b]; and it was inſtituted, in commemoration of GOD's giveing *the law*, from *mount Sinai:* Which giveing of *the law* was, according to *Maimonides*, and, indeed, according to the reaſon of things, the great end of GOD's bringing *Iſrael* out of *Ægypt*. And, at that feaſt of *pentecoſt*, the *firſt-fruits* of wheat-harveſt were to be offered up, unto GOD, in two loaves, for the uſe of *the prieſts*; upon which loaves, (as upon all the meat-offerings,) oil was poured. And, after that offering, they began to gather in the wheat-harveſt; and to complete it, with all poſſible diſpatch. And, finally, that feaſt, in particular, was accompanied with great joy and rejoiceing. — Agreeably to theſe circumſtances of the *ſhadows*, not onely CHRIST, *our paſſover*, *was ſacrificed for us*; but, fifty days after his reſurrection, *the holy ſpirit* was poured down, upon his APOSTLES, and their company; to teach them *the chriſtian law*, and to inable them ſucceſsfully to ſpread it in the world. And, on that very day of the year, on which *the law* had been delivered, from *mount Sinai*, they began to preach *the goſpel*, upon *mount Sion*; and *that word of the* LORD, which was to iſſue forth from *Jeruſalem*. And they, haveing received the *firſt-fruits* of *the ſpirit*, gathered in, that day, three thouſand ſouls; whom they preſented (or offered up) unto GOD and *the lamb*; hallowed, or anointed, with the unction of *the ſpirit*, as a kind of *firſt-fruits* of *the new creation*. Nor did they want the feaſting, and the joy. For the rich, among them, ſold their poſſeſſions, and their goods; and raiſed a plentiful fund, for the common benefit of *the chriſtians*, while they kept together, at *Jeruſalem*. And they, with harmony and unanimity, not onely frequented the temple-worſhip, every day; but feaſted, alſo, together, in their upper room [c], with gladneſſe and ſincerity of heart; praiſeing GOD, in the moſt joyous and affectionate manner, and haveing hitherto the favor of the multitude. And then they proceded, to gather in, and complete, their great harveſt, at *Jeruſalem*.

[a] Lev. xxiii. 10,—14. [b] Lev. xxiii. 15,—21. See the note [b] and [d] ver. 1.

Ver. 46. [c] Κατ' οἶκον, may either ſignifie, *from houſe to houſe*, or *in the houſe*; that is, in the houſe, where they had their upper room. When it is uſed in the former ſenſe, it is generally κατ' οἴκους.

CHAP.

An. Chriſti 33. Tiber. 19.
Book I. Chap. III. Sect. I.

CHAP. III.

The ſecond period *of the converſion of* the JEWS, *at* Jeruſalem; *which was* the great harveſt *there.* — Acts iii, iv, v, vi, *and* vii. *chapters.* Acts iii. 1.

SECT. I.

The two APOSTLES, PETER *and* JOHN, *go up to* the temple; *miraculouſly cure a man, who was forty years old, and who had been lame from his birth.* PETER's *ſpeech to the multitude, which flocked together, upon that occaſion.* Acts iii.

IT hath been, already, obſerved, that the three thouſand new converts perſevered; that *the chriſtians* had time to form themſelves into a body, and to raiſe a common fund; that they conſtantly frequented the temple-worſhip; that they continued, for ſome time, to have the favor of all the people; and that their number increaſed every day. — From all theſe circumſtances, I would gather, that *the miraculous cure*, of which St. LUKE is, here, going to give us an account, was ſome conſiderable time after the converſion of the three thouſand. And, as there was ſuch a great concourſe of people, it is highly probable, that it was at the time of one of their *great feſtivals.* For, at other times, few, beſides *the prieſts*, and *the ſtationary men*[a] frequented the courts of the temple. Perhaps, it might be *the firſt paſſover*, or *the ſecond pentecoſt*, after OUR LORD's aſcenſion; or ſome *feaſt* in the ſuccedeing year. Though we cannot determine, with any certainty, at what *particular feaſt* it might be.

Among the many *miracles*, which the APOSTLES worked, here followeth one, which was in itſelf great and remarkable; and much more ſo, as it gathered together a large aſſembly, and conduced to bring in a very conſiderable number of *converts.*

Among

Ver. 1. [a] *The ſtationary men,*] were a number of men, who were choſen to be conſtantly at *the temple*, to repreſent the whole congregation, by laying their hands, on the heads of the *ſacrifices*, inſtead of the people. [*See* Lightfoot's *works*, *vol.* 1. *p.* 924, &c.]

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Among *the jews*, there were three ſtated hours of *prayer*, every day[b]; at which times, ſome went up to the *temple*, and others prayed, in their own houſes, with their faces turned towards *the temple*. The firſt of theſe three hours was at nine a-clock in the morning, which was the time of their offering *the lamb*, for *the morning ſacrifice*; the ſecond was about twelve a-clock at noon, which *the jews* uſed to call the time of *the minchah gedolah*, or *great meat-offering*; and the third was about three a-clock in the afternoon; which was the time, when they offered *the lamb*, for *the evening ſacrifice*.

St PETER and St. JOHN, (two of prime note among the APOSTLES; the one called *the beloved diſciple*, and the other diſtinguiſhed, by his zele, and forward affection to his LORD; thoſe two primary APOSTLES, I ſay,) went up together, to pray, at the temple, about three a-clock in the afternoon, the time of *the evening-ſacrifice*, and the laſt of the three ſtated hours of *prayer*. And they went into *the court of the women*, through the gate; which, for it's richneſſe, and curious workmanſhip, was called *beautiful*; and, by *Joſephus*, the *Corinthian gate*[c]. — About one hundred and eighty years before this, the city *Corinth* had been taken, and burnt, by *Lucius Mummius*, the *Roman proconſul*; becauſe of their inſolence to the *Roman ambaſſadors*. And, in the burning of the city, multitudes of ſtatues and images, of braſſe, gold, and ſilver, being melted down, and runing together, they made that mixture, which was from thence called the famous *Corinthian braſſe*; and which *the antients* valued above gold, or ſilver[d]. The gate, on the eaſt ſide of *the temple*, (which led out of the *Chel*, as you went weſtward, from *the court of the gentiles*, into the *court of the women*,) was made of that *famous Corinthian braſſe*; and exceded the other gates, in it's dimenſions, and in it's workmanſhip; as well as in the richneſſe of the metal; though moſt of them were covered over with ſilver, or gold. — As the two APOSTLES were going to enter in at that gate, they ſaw a poor man ſiting and beging. For he had been lame from his birth. And, as he was poor, and unable to provide himſelf a ſubſiſtence, any other way, his friends brought him daily, and laid him, at that *beautiful gate*, to beg alms of ſuch charitable and devout perſons, as went up to *the temple*, to worſhip GOD. As the two

[b] The firſt and laſt of theſe hours are referred to, *Exod.* xxix. 38, 39. *Numb.* xxviii. 3, 4. The ſecond is referred to, *Acts* x. 9. The third is referred to, *Dan.* ix. 21. And they are all three mentioned, *Pſal.* lv. 17. *Dan.* vi. 13.

Ver. 2. [c] De Bell. Jud. l. 5. c. 5. § 3.

[d] L. Flori, l. 2. c. 16. Plin. l. 34. c. 2.

two APOSTLES drew near *the gate*, the man began to importune them for their charity. Upon which, looking intenſely upon him, and perceiving his good diſpoſition of mind, they bid him attend to, and obſerve, them. The man did ſo, hopeing to receive an alms from them. But, when they had ingaged his attention, St. PETER ſaid: "We have no ſilver, nor gold, to beſtow [e], but ſuch good things, "as we have, we are ready to communicate. [And, perhaps, you "will not reckon our *gift* leſſe grateful, or leſſe valuable.] In the "name of JESUS, who is *the meſſiah*, and by a power derived from "him, I order you, and give you ſtrength, to riſe up, and walk."

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Then, takeing the man by the right hand, he helped him up. And immediately his legs and feet became ſtrong, and perfectly ſound. So that, ſpringing up, he found himſelf able to ſtand, and leap, and walk. [All which he did, in a kind of tranſport and unuſual joy, upon his ſo ſuddenly receiving perfect ſtrength and ſoundneſſe; of which, before that, he had never had any experience.] And, going along with the two APOSTLES, into the ſecond court of the temple, which was commonly called *the court of the women*, becauſe *the women* were permitted to go ſo far towards the ſanctuary itſelf, and no farther. — As the man, I ſay, was there exerciſeing his new power, in walking and leaping about [f], in the moſt rapturous manner; and giveing praiſe unto GOD; as well as ſhowing himſelf grateful to the two APOSTLES; — the multitudes, which were then come up to worſhip, began to take notice of him. For, he was well known, from his beging, daily, in ſo public a place; and was known, alſo, to have been always a cripple. But, how this great and ſudden alteration happened, was what aſtoniſhed them all. — The man ſtill hung about his two benefactors; as fearing, perhaps, that he ſhould loſe the uſe of his limbs again, if he parted with them. For he could ſcarce yet, for joy, believe his own ſenſe, and experience. And, therefore, when the APOSTLES went back again, out of *that court*, into *the coart of the gentiles*, he went along with them. And a great multitude followed after them.

The *arca* of *mount Moriah* was too ſmall for that magnificent ſtructure, *the temple*; and the ſeveral courts, which were to ſurround

Ver. 6. [e] *The charitable fund*, (if it was ſtill continued,) was devoted to the public uſe of *the chriſtians*. And, therefore, was not St. PETER's property; *that is*, to give away to ſtrangers, as he pleaſed.

Ver. 8. [f] *Iſai.* xxxv. 6. It was propheſied, that *the lame man ſhould leap as an hart*, &c. Now was that *prophecie* fulfilled; as well as by our *ſavior*'s cureing multitudes, that had been lame.

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it. *King Solomon*, therefore, had (with incredible labor and expence) raiſed a vaſt terraſſe, about two hundred yards high, from the deep, ſubjacent, valley, on the eaſt-ſide of *the temple*; which addition he made, with very large white ſtones, ſtrongly cramped and jointed together [g]. And this was the onely work of *Solomon*'s *temple*, which remained 'till this time. From that addition to *the area*, *the portico*, (or *cloyſter*,) built upon it, ſtill went by the name of *Solomon*'s *portico*. In that very *portico*, which was in the outer court, or *the court of the gentiles*, did a large concourſe of people gather, about the two APOSTLES; and the man, whom they had *miraculouſly* cured. And they were very much aſtoniſhed, at ſo great, ſo ſudden, and, withal, ſo perfect, a cure.

When their attention was thus ingaged, St. PETER made a ſpeech to them, to this effect: " As you are the deſcendents of *Iſrael*, you " have in your hands *the ſacred ſcriptures*, which ſpeak of *the mi-* " *racles*, worked by perſons ſent from GOD, in former ages; and " *propheſie* of the coming of the great king, *the meſſiah*: ſo that " you are, now, daily, looking when his *kingdom* will appear. And, " in his reign, you expect the effuſion of *the ſpirit*, in that moſt " plenteous manner, which *the prophets* have prædicted. — Have " you never ſeen, nor heard of, the many and evident *miracles*, " done, lately, among you, by JESUS *of Nazareth?* And, if you " are acquainted with, and know, theſe things, why do you won- " der, ſo much, at this one miracle? Or why do you look ſo intenſe- " ly upon us; as though, by our own power, or piety, we had " inabled this man to walk? Know you not, that *the true* GOD, " (that GOD, in whom both we and you believe, and acknowlege, " under the title of the GOD of our renowned anceſtors, *Abraham*, " *Iſaac*, and *Jacob*; unto whom he promiſed, that, of their ſeed, " *the meſſiah* ſhould ſpring: — Know you not, I ſay, that this onely " *true* GOD) is the original ſource of power and goodneſſe; and that " he communicateth them, unto men, as he himſelf pleaſeth? This " inſtance of his power and goodneſſe hath he communicated, unto " this man, by us. And the way and occaſion of conveying ſuch " a power, unto us, was, by glorifying his ſon, JESUS, whom you, " lately, apprehended; and delivered into the hands of *Pontius Pi-* " *late*, the *Roman procurator*; before whom, you accuſed him, as " the vileſt of malefactors; though *Pilate* himſelf would have re- " leaſed him, as finding no fault in him; nay, as planely perceive- " ing, that, through envy, you had delivered him into his hands.

' But,

Ver. 11. [g] Joſeph. Antiq. Jud. l. 8. c. 3. § 9. & l. 20. c. 9. § 7.

" But, you would not acknowlege that holy and righteous perſon An.Chriſti
" to be *the meſſiah*; notwithſtanding the many and evident proofs, 34.
" which he gave, of his haveing a juſt title to that character. And, Tiber. 20.
" when even *Pilate*, a *gentile*, thought him unjuſtly accuſed, and Book I.
" would have releaſed him, according to his cuſtom, of annually Chap. III.
" releaſeing the priſoner, whom the people ſhould deſire; you, at Sect. I.
" the inſtigation of your rulers and elders, refuſed JESUS; and pe- Acts iii.
" titioned, that *Barabbas*, a moſt infamous perſon, who was the 13, &c.
" author of a ſedition, a robber, and a murtherer, might be re-
" leaſed, much rather than him. And the holy and innocent JE-
" SUS you perſecuted to death; though he (inſtead of a murther-
" er) was the LORD and author *of life* itſelf. — But, though men
" treated him thus, GOD hath amply vindicated his character, in
" raiſeing him from the dead. Of the truth and reality of which
" reſurrection, we all are living eye-witneſſes; fully convinced
" ourſelves, by many infallible ſigns and proofs. And, to excite
" others to inquire into, and fairly conſider, the truth and validity
" of our teſtimony, he hath given us this extraordinary power. For,
" by faith in his power, have we perfectly cured this man, whom
" you ſee, here, before you; and who is ſo generally known a-
" mong you, that you may be eaſily and fully ſatisfied, both of the
" greatneſſe, and certainty, of the cure.

" But, in as much as you have treated the MESSIAH thus, my
" brethren, through ignorance, and groſſe prejudice; (which was,
" alſo, in a great meaſure, the caſe of your rulers [h]; there is room
" for your being pardoned and accepted, upon your ſincere, ſpeedy,
" and unfeigned, repentence. Nay; and you may farther behold
" the wiſdom and the goodneſſe of GOD, who hath ſo over-ruled your
" ignorance and wicked deſigns, as that the *prophecies*, concerning
" the ſufferings of *the meſſiah*, have been thereby accompliſhed [i].
" And, as there is ground for hope and incouragement, let me beg
" of you to repent, and immediately accept of JESUS, as *meſſiah*;
" that your ſins may be blotted out, and the happy and refreſhing
" times may come upon you, from the preſence of the LORD [k].
" I ſpeak not, concerning the ſafety and conſolation, which imbrace-
" ing *chriſtianity* will at preſent afford you; but of the approach of
" that glorious time, when he ſhall ſend, again, this ſame JESUS, who

Ver. 17. [h] Luke xxiii. 34. 1 Cor. ii. 8.
Ver. 18. [i] Compare with this place, *Gen.* xlv. 5. *and* l. 20. *Acts* xvi. 27, &c.
Ver. 19. [k] Iſai. liii. Jer. xxxl. 34. Dan. ix. 24. Zech. xiii. 1.

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" is appointed before-hand to be the judge of the world [1], and your " ſavior, if you believe, and obey, him. I know you expect *a* " *temporal meſſiah*, to reign, in this very age, among you, here up- " on earth; and to free you from your preſent ſubjection to the *Ro-* " *mans*. But, in vane do you expect it. For, *the heavens* have re- " ceived him: and there he muſt continue 'till the grand time of " the reſtauration of all things. Nor do I ſpeak of things, wholly " new, and unheard of. For, theſe things run through *the prophets*, " in general [m]; from the begining of *the Moſaic diſpenſation*, unto " the ſealing up of *prophecie*, at the death of *Malachi* [n].

" In the firſt place, *Moſes*, our great prophet and law-giver, (*like* " *unto whom, there hath not*, 'till our time, *riſen a prophet, in Iſrael*,) " did planely propheſie of the coming of ſuch *a prophet*, as JESUS " of *Nazareth* hath proved himſelf to be. For, when the people " of *Iſrael*, our fore-fathers, were terrified, with hearing GOD ſpeak " the ten commandments, in ſo pompous, terrible, a manner, from " *mount Sinai*; they deſired, that *Moſes* might ſpeak, unto them, the " words of GOD, for the future; and that they might not any more " hear GOD himſelf, ſpeaking unto them, in ſo tremendous a man- " ner, leſt they ſhould die with fear. MOSES, in compliance with " their requeſt, thus anſwereth, in the name of GOD, and prophe- " ſieth: *Deut.* xviii. 15,—19. *The* LORD *your* GOD *will raiſe up, un-* " *to you, a prophet, from the midſt of you, of your brethren*, (who ſhall " introduce *a new diſpenſation*, or be a ſavior, and law-giver,) *like* " *unto me; unto him ſhall you hearken. According to what you your-* " *ſelves deſired, of the* LORD *your* GOD, *in* Horeb, [or *Sinai*,] *in the* " *day of your aſſembling there: Saying, Let us not hear any more the* " *voice of the* LORD OUR GOD; *neither let us ſee this great fire, any* " *more; leſt it conſume us. And the* LORD *ſaid unto me, They have* " *ſaid very well; and deſired nothing, but what is wiſe and reaſonable.*

" *I will*

Ver. 20. [1] There is ſuch a general conſent of the MSS. *verſions*, and *fathers*, cited by Dr. *Mill* and Mr. *Wetſtein*, in reading προκεχειρισμένον, [*fore-appointed*,] inſtead of προκεκηρυγμένον, [*preached before-hand*;] that I think the former to have been planely *the original reading*. [Compare *Acts* xvii. 31.]

Ver. 21. [m] Πάντων, *all*,] is not in Dr. *Mill*'s beſt MSS. and *verſions*, nor in ſome of *the fathers*.

[n] Ἀπ' αἰῶνος, *from the begining*,] of what they uſually called, *the age then preſent*; that is, of *the jewiſh diſpenſation*. In oppoſition to which, *the kingdom of* CHRIST was called αἰὼν μέλλων, *the age to come*. [See on 2 *Tim.* iv. 10.] To confirm this, it may be obſerved, that he here begins with *Moſes*; and ſaith nothing of *the patriarchs* before *Moſes*; and, particularly, nothing of *Abraham*. No! when the writers of the new teſtament run up as high as *Abraham*, then the phraſe is, πρὸ χρόνων αἰωνίων, *before the times under the law*. [See note [i], Tit. i. 2.]

" *I will raiſe them up a prophet, from among their brethren,* (who An. Chriſti
" ſhall be alſo a ſavior, and a law-giver; or one, that ſhall introduce 34.
" *a new diſpenſation,*) *like unto thee. And I will put my words into* Tiber. 20.
" *his mouth; and he ſhall ſpeak, unto them, all that I ſhall command him.* Book I.
" *And it ſhall come to paſſe, that whoſoever will not hearken unto my* Chap. III.
" *words, which he ſhall ſpeak, in my name, I will call him to an ac-* Sect. I.
" *count; and he ſhall ſuffer accordingly.* Thus plainly did *Moſes* Acts ii.
" propheſie of the things, which are now fulfilled, in JESUS of 22, &c.
" *Nazareth.* Yea, and *Samuel*[o], alſo; and even all the ſuccedeing
" *prophets*, as many of them as have ſpoken of the days of *the*
" *meſſiah*, have all, with one voice, foretold what is now come to
" paſſe.

" Be convinced, therefore; and act, like the faithful ſubjects of
" *the meſſiah.* Methinks, I ſhould be excedeingly concerned, to ſee
" you refuſe. For, though, conſidering your crying wickedneſſe,
" you might expect to be treated, as the worſt of enemies; yet, in
" as much as you are ſtill regarded, as the children [or diſciples] of
" *the prophets*, and are actually the natural deſcendents of *Abra-*
" *ham*; unto whom (if you be obedient) that covenant, which
" GOD of old made with our *fathers*; and, eſpecially, with *Abra-*
" *ham*, doeth primarily belong; by which *covenant*, it was expreſsly
" promiſed, that, in *Abraham*'s ſeed, all the nations of the earth
" ſhould be bleſſed. — According to the gracious appointment of
" GOD, unto you, *jews*, the firſt offers of mercy are to be made.
" Nay; unto you, of *Jeruſalem*, (though his crucifiers, and mur-
" therers,) GOD, haveing raiſed up his ſon JESUS, (as *the great pro-*
" *phet*[p], of whom *Moſes* propheſied) hath ſent him to bleſſe you,
" with the higheſt bleſſings; *namely*, to ſave as many of you, as will
" comply, from your greateſt enemies; *that is*, from your ſins,
" and from the deſerved puniſhment[q]. For, that is the grand
" end and deſign of our preſent meſſage, and of *the chriſtian re-*
" *velation.*"

Ver. 24. [o] That there was no prophet between *Moſes* and *Samuel*, ſee Dr. *Wotton*'s *Miſna*, vol. 1. p. 50.

Ver. 26. [p] Ἀναστήσας doeth not, here, refer to the reſurrection from the dead, (as it generally does, in other places;) but to ἀναστήσει, ver. 22. *raiſeing him up*, as a *prophet*, in *Iſrael.*

[q] See *Wolfius* on the place, who applies the laſt ſentence of this verſe, to *the jews*; and would underſtand it thus, [*upon your turning, every one of you, from your iniquities.*] See, alſo, Dr. *Doddridge.*

CHAP.

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. II. Acts iv. 1.

CHAP. III. SECT. II.

The two APOSTLES, PETER *and* JOHN, *impriſoned. The* chriſtian converts *were five thouſand. The two* APOSTLES *brought before the* ſanhedrim. *St.* PETER's *defence. They are diſmiſſed, with a charge to preach no more, in the name of* JESUS; *with which they refuſed to comply.* Acts iv. 1,—22.

THIS GREAT MIRACLE, being ſo commonly known, and believed; and their immediately procedeing to preach *the chriſtian doctrine*, to ſuch a large concourſe of people; and that, ſo openly and undauntedly; alarmed *the jewiſh ſanhedrim*; and, eſpecially, ſome great men of *the ſect* of *the ſadducees*.

Joſephus hath deſcribed "the *ſadducees*, as remarkable for a fierce "and cruel temper; and, particularly, that, when they ſate in judg-"ment, they were much more rigorous and ſevere upon criminals, "than the *phariſees*[a]." And, no wonder. For, as they placed all their hopes of happineſſe, within the compaſſe of this preſent life, they muſt have reckoned the diſturbers of it to deſerve the ſevereſt torments; that they might deter men from giveing them any uneaſineſſe. Beſides; they had no expectations of being called to an account hereafter, of of ſuffering, in a future ſtate, for the cruelty and ſeverity, which they had exerciſed, in this world, upon any of their fellow-creatures. Theſe were *the jewiſh infidels*, or *ſceptical bigots*; who were as ready to perſecute, when they had *power*, as any *religious*, or *enthuſiaſtic*, *ſect* whatſoever. And, as *the chriſtians* agreed, in ſo many points of *doctrine*, with the oppoſite ſect of the *phariſees*; and, particularly, as to the grand article, of *the reſurrection from the dead*; the *ſadducees*, generally, from this time, proved their bittereſt enemies, —We find no converts to *chriſtianity*, from among *that ſect*; except the *falſe apoſtle* at *Corinth*, whom I ſuſpect to have been a ſcribe of the ſect of *the ſadducees*; as he had perſuaded ſome of *the chriſtians*, of that city, that *there would be no reſurrection from the dead*. And he, indeed, was rather an enemy, and a corruptor of *chriſtianity*, than any honor, or advantage, to it. The

Ver. 1. [a] De Bell. Jud. l. 2. c. 8. § ult. Antiq. Jud. l. 13. c. 10. § 6. & l. 20. c. 9. § 1.

The *Romans* allowed *the jews* a captain, among the *levites*, to keep watch, in *the courts of the temple*; in order to prevent tumults, and diſturbances, among the vaſt concourſe of people, which ſometimes came thither [b]. That captain, with his men, were animated, by their ſuperiors, and particularly by the *prieſts*, and the leading men among the *ſadducees*, to go, that very evening, and, by violence, apprehend the two APOSTLES, as they were preaching, to ſuch a numerous aſſembly, in *Solomon's portico*. And, haveing laid hold of them, late in the evening, away they hurried them to priſon, or into private cuſtody; where they left them, that night. For they were excedeingly offended, at their preaching, as public perſons; and without any licence, or authority, from them; and, particularly, becauſe they declared, that JESUS, whom they had ſo lately crucified, was riſen from the dead; and that he was *the meſſiah*; and would, finally, raiſe all mankind, by the ſame mighty power. But, notwithſtanding the diſcouragements, which the APOSTLES met with, from the leading men, among *the jews*; many of the people, who had ſeen the lame man, after he was healed, and who had heard St. PETER's diſcourſe, were convinced of the truth of *his doctrine*; and openly imbraced *the chriſtian religion*, to the number of five thouſand [c]. It is doubted, by many, whether theſe five thouſand were all converted, at this time; or onely two thouſand, added to the three thouſand, who were converted, on the memorable day of *pentecoſt?* Of the two, I think it more probable, that theſe five thouſand, were all converted, upon this occaſion [d]. For the *hiſtorian* ſeemeth to be, here, ſpeaking, onely of what followed, upon this great miracle; and doeth not ſay, that theſe new converts, added to the former, made up the number to five thouſand. Nor doeth he ſay any

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. II. Acts iv. 1, &c.

[b] Dr. *Lightfoot* hath made it evident, I think, that *the jews* had ſuch a captain, among *the levites*, who kept watch, in the courts of the temple. [vol. II. of his *works*, p. 471.] And *Joſephus* hath mentioned two perſons, who were each of them the ſon of an *high-prieſt*, and *captain of the temple*: στρατηγὸς, vel στρατηγῶν, τῶ ἱερῶ; the very phraſe, made uſe of, here. [Vid. *Antiq.* l. 20. c. 6. § 2. collat. cum lib. 2. c. 12. § 6. *de Bell. Jud.* Vid. etiam *de Bell.* l. 2. c. 17. § 2. Dr. *Lardner's credibility, &c.* 3*d. edit. part* 1. *p.* 83; 222,—225. *Grotius* on *Matth.* xxvi. 45. Dr. *Whithy* on *Luke* xxii. 52.] But, I cannot believe, as ſome have done, that the guard, mentioned *Matth.* xxvii. 65. was of this ſort: becauſe we find the ſoldiers, who guarded OUR LORD's ſepulchre, were afraid of ſaying, "that they had ſlept, when they ſhould have been upon the watch; for fear the *Roman governor* ſhould have puniſhed them." Whereas; *the levites* were not (I ſuppoſe) ſo immediately accountable to the *roman governor*, in ſuch a caſe.

Ver. 4. [c] When did *the philoſophers* ſuccede ſo gloriouſly, in makeing *converts* to ſuch doctrines, as were calculated to promote truth and virtue, piety and humanity?

[d] See this point cleared up, more at large, in *the Appendix*.

An.Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. II. Acts iv. 4, &c.

any thing at all, in this place, about the former converts, Beſides; if this was at a conſiderable diſtance of time, (as I think it was,) it is highly probable, that many of the three thouſand, who were converted, at the firſt *pentecoſt*, were gone home to their reſpective countries. And it will not be thought wonderful, that they ſhould, now, make a more numerous converſion; if it be conſidered, that they had continued to work *ſeveral miracles*, one after another, for ſo long a time; and had thereby made their divine miſſion much more plane and evident. When the weight of all their former *miracles* was added to this late evident and extraordinary cure, it was enough to ſtrike a whole nation; and to convince numbers of the well-diſpoſed and attentive.

The next day, after that *great miracle*, and numerous converſion, the *ſanhedrim* was convened, the ſupreme court of *the jewiſh nation*. It conſiſted of *the rulers*, or *chief-prieſts*; the heads of the twenty-four courſes; the *elders* of the other tribes; and *the ſcribes*, who were *doctors* of the law, moſt commonly of the tribe of *Levi*. That *great council of the nation* ſate at *Jeruſalem*. And, with them, *Annas*, who had formerly been high-prieſt; but was ejected, by the *Roman procurator*; and *Caiaphas*, (ſon in-law to *Annas*,) who was now high-prieſt. The very perſons, who had procured the death of JESUS CHRIST! And, therefore, thought themſelves highly concerned to ſuppreſſe his diſciples, and their doctrine. And, along with them, there were *John* and *Alexander*, two perſons of diſtinction, in that age. And other great men of the *high-prieſt's* kindred.

It was the cuſtom, for the *ſanhedrim*, to ſit, almoſt, in a circle, or oval; and to ſet *the priſoners* in the midſt of them. St. PETER and St. JOHN, being ſo placed, the court demanded of them, "By "what power, human or diabolical, angelic or divine, have you "cured this man? Whoſe name have you invoked, to the working "of this miracle[e]? Or, from whom had you your authority to "preach, ſo publicly, unto the people? From us, you had it not; "though

Ver. 7. [e] *Joſephus* ſpeaketh of the *jews* working cures, by invokeing *the name of* Solomon. [*Antiq. Jud.* l. 8. c. 2. § 5.] And, (*de Bell. Jud.* l. 2. c. 8. § 7.) *that* the Eſſenes *preſerved the name of angels:* — perhaps, to cure diſeaſes, or work *miracles*, by them. *The Talmud* relateth ſome ridiculous ſtories, of working *miracles*, by the *tetragrammaton*, or the *unutterable name*; that is, by mentioning the word *Jehovah*. The ſeven ſons of *Sceva*, the *jewiſh prieſt*, had the ſame opinion, of working *miracles*, by the mention of *a name*; when they pretended to cure a poſſeſſed perſon, by invokeing *the name of* JESUS, whom PAUL preached. [*Acts* xix. 13, &c.]

" though we, alone, have the authority to give a commiſſion to any " man to do ſo". An. Chriſti 34. Tiber. 20.

Then St. PETER, being filled with *the holy ſpirit*, or inſpired with *wiſdom* and *fortitude* to give a proper anſwer, before that aſſembly, which, by *the jews*, was accounted the moſt auguſt and venerable, — replied; " Ye *rulers* of the people, and *elders* of *Iſrael*; We are " willing to acknowlege your authority, as far as GOD and con- " ſcience will permit us. And, ſeeing that we are now apprehend- " ed, and brought before you, as *malefactors*, to be judicially ex- " amined, concerning this beneficent action; and, particularly, by " what means, this man was ſo ſuddenly, and perfectly, cured; we " are ready to give you all poſſible ſatisfaction. And, therefore, de- " ſire you, and all the people of *Iſrael*, to take notice, that, by invoke- " ing the name of JESUS of *Nazareth*, and by commiſſion and power " from him, we have *miraculouſly* cured this man. Yes; I ſay it " again, in the name of that very JESUS, whom you, lately, cru- " cified; but whom the GOD of *our fathers* hath raiſed from the " dead; even, by his power, this very man, who, ſome hours ago, " could not ſo much as ſtand, can now walk as well as any man; " and, is, this moment, ſtanding before you, ſound and well. — " This JESUS is the ſtone, who, *though he was deſpiſed, and reject-* " *ed, by you*, who pretend to be *the builders* of *the church* and *temple* " of GOD; is, nevertheleſſe, *become the chief corner-ſtone*. For GOD " has actually exalted him to the greateſt honor and dignity. And, " by him, ſhall *the church* of GOD (gathered out of all nations) be " united, and joined together, as the two ſides of a building are " united, and held together, by *the chief corner-ſtone*. Neither is " there ſalvation, by any other perſon. For, there is no other " name, known among men; by which, we, who are acquainted " with the nature of the goſpel, and, with the evidence of it, can " rationally expect to be ſaved [f]." Book I. Chap. III. Sect. II. Acts iv. 8, &c.

Ver. 12. [f] " JESUS CHRIST is, undoubtedly, the onely *mediator* between GOD and " man. And his is the onely name, by which we can attain to eternal ſalvation." But this truth (as ſome think) ought to be deduced, from other *texts*, and not from this. For σέσωσται is the word made uſe of, by St. PETER himſelf, to intimate *the miraculous cure* of *the lame man*. ver. 9. And it will be evident to any, who can obſerve the connection, that σωτηρία and σωθῆναι, *ver.* 12. are made uſe of, concerning the ſame *miracle*, and in the continuance of the ſame diſcourſe.

Though, I am fully perſuaded, that σῴω, or σάω, and σᾴζω, are, ſeveral times, in the new teſtament, to be underſtood of *eternal ſalvation*; yet, in the following texts, they refer onely to *miraculous deliverances*, or *cures*: Matth. viii. 25. *and* ix. 21, 22. *and* xiv. 30. and xxvii. 42; 49. Mark v. 23; 28; 34. *and* vi. 56. *and* x. 52. *and* xv.

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. II. Acts iv. 13, &c.

The *ſanhedrim*, obſerveing the compoſure, *wiſdom*, and *fortitude*, of the two APOSTLES; and, knowing them to be unlearned, and onely private, men; who could not be thus *bold*, upon the account of their own *wiſdom*, and *authority*, or ſkill in *the jewiſh* learning; — they were quite amazed. However; they recollected, that they had formerly been ſeen in company with JESUS, in *whoſe name*, they now declared, that they had worked *this miracle*. The matter of fact was ſo plane, and the force of truth ſo powerful, that they could not immediately make the two APOSTLES any anſwer. Nevertheleſſe, they were reſolved againſt imbraceing their *doctrine*; though they could neither deny, nor ſtifle, *the miracle*. They, therefore, ordered them to go out of *the court*. And then, they laid their heads together, and confered thus: "What ſhall we, "what can we, do, in this caſe? There is no ſuch thing, as denying "*the fact*; it is ſo excedeing plane: nor can we ſtifle it. For it is "known, through all *Jeruſalem*, that this *miraculous cure* hath been "done, by them. But, notwithſtanding, leſt their *doctrine* ſhould "ſpread, any farther, among the people; and the number of their "*diſciples* ſtill increaſe; let us ſeverely threaten them, for what they "have

xv. 30, 31. Luke vii. 50. *and* viii. 36; 48; 50. *and* xvii. 19. *and* xviii. 42. *and* xxiii. 35; 37; 39. Acts xiv. 9. [See on 1 Tim. ii. 15.]

And, if the *verb* be ſo often uſed, for *a temporal ſalvation*, why may not the *noun* be ſo uſed, alſo? Eſpecially, as it is apprehended, that the ſenſe and connection of this place planely points to this intepretation. — And this is not the onely place, where it ought to be ſo underſtood. [See Mr. *Locke* on 2 *Cor.* i. 6. See, alſo, *Acts* vii. 25. *and* Raphelius *on this place.*] In the ſame ſenſe, *Horace* hath uſed the verb, *ſervo*, *to ſave*, [*Hor. ep.* II. *l.* II. 138.] where he introduces one, that had been cured of a pleaſing phrenzy, ſaying to his friends, "Truely, my friends, you have killed me, you have not [*ſaved*, or] cured me, &c."

——— *Pol, me occidiſtis, amici,*
Non ſervaſtis (*ait*,) *cui ſic extorta voluptas.*

So far have I argued, in favor of Dr *Whitby*'s interpretation of this text. But, as it may be objected, 'that St. PETER has ſaid, "There is no other name, — *by* 'which WE *muſt be ſaved.*" And it cannot, reaſonably, be ſuppoſed, that all the 'perſons, then preſent, were laboring under bodily diſorders; and had occaſion for, or 'reaſon to expect, a miraculous cure: therefore, it is moſt probable, the APOSTLE is 'not ſpeaking of a temporal, but of eternal, ſalvation.' — To this I would anſwer, It is poſſible that St. PETER might uſe the word [*ſaved*,] ver. 9. for *the miraculous cure* of the lame man; and the word [*ſalvation*,] ver. 12. for *everlaſting ſalvation*. In which caſe, I would underſtand St. PETER, ver. 10. as aſcribeing the miraculous cure of the lame man, to the power of CHRIST. And, then, ver. 11, 12. as riſeing higher, or inlargeing his view, and ſaying, 'Though the leading *jews* had deſpiſed 'OUR LORD; yet thoſe, to whom the goſpel was preached, with ſufficient evidence, 'could not expect *eternal ſalvation*, in the name, or by the power, of any 'other 'perſon.'

" have done; and ſtrictly prohibit them, to ſpeak any more, or preach, An. Chriſti 34. Tiber. 20.
" to any perſon, in this name."

When they had come to this determination, they called in the two APOSTLES. And, haveing ſeverely chid them; they concluded, with chargeing them, never to ſpeak one word again, or teach any more, publicly or privately, in the name of JESUS of *Nazareth*. To which, the two APOSTLES bravely and reaſonably replied: " We " appeal to your own conſciences, whether it be right, and could " be juſtified, in the ſight of GOD, to obey you, rather than GOD " himſelf! For GOD hath appointed us to publiſh what he hath re- " veled to us: and we are under ſtrict ingagements to do ſo." Book I. Chap. III. Sect. II. Acts iv. 17, &c.

In the end, they releaſed them; onely adding farther threatenings. Indeed, they knew not how to have anſwered it, to the people, if they had inflicted any puniſhments upon them. For all the people took the matter right, evidently perceiveing that it was from GOD; and giveing him the praiſe, for this beneficent *miracle*. For, a *miracle* it was, no doubt; and no trick, nor deluſion; the man himſelf being preſent in the *ſanhedrim*, and well known to moſt of them, from his haveing beged, daily, in ſo public a place. And he was, now, above forty years old, and had been lame from his birth. So that it was an inveterate diſorder, incureable (very probably) by any *medicinal* art; which made the cure the greater, and the more remarkable.

CHAP. III. SECT. III.

The APOSTLES *returned to their own company, where they unanimouſly prayed for* fortitude, *and an ability to work more* miracles. *The place, where they were aſſembled, was again ſhaken; and a ſecond effuſion of* the ſpirit *granted.* Chriſtianity *ſtill gained ground, and the numbers of* the diſciples *increaſed.* Acts iv. 23,—31.

THE two APOSTLES, being diſmiſſed by the *ſanhedrim*, went unto their own company; perhaps, the chriſtian church, at *Jeruſalem*, or the reſt of the APOSTLES. —And there they related all that had paſſed. Upon which, the whole company lifted up their voices with one accord, ſaying, or ſinging, to this effect: " LORD

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. III. Acts iv. 24, &c.

" GOD almighty, creator of heaven and earth! Thy providence is
" over all thy works; and thou (who knoweſt the end from the
" begining; and, from antient times, the things, which have, or
" ſhall, come to paſſe) haſt deſcribed the vane malice and oppoſi-
" tion of the enemies of thine anointed ſon, [*Pſal.* ii. 1, 2.] ſay-
" ing, *Why do the heathens rage, and the people* [of *Iſrael*] *imagine a*
" *vane thing? The governors of the earth have ſet themſelves to op-*
" *poſe him; and the rulers have conſpired, againſt the* LORD, *and a-*
" *gainſt his* CHRIST, [*or anointed.*] And, accordingly, hath it hap-
" pened. For, as the wicked did formerly conſpire againſt thy
" ſervant *David*; ſo, lately, in this city [a] *Jeruſalem*, both *Herod*
" *Antipas, the tetrarch of Galilee* [b], and *Pontius Pilate*, together with
" the *romans* and *jews*, have conſpired, againſt thy holy ſon JESUS;
" whom (as ſoon as he had been baptized by *John*) thou didſt a-
" noint with the unction of the *holy ſpirit*; that he might do, what-
" ſoever thou, in thine infinite wiſdom, fore-ordained to be done
" by him [c]. — And now, LORD, take notice of their threatenings;
" and grant unto us, thy faithful ſervants, all ſteddineſſe and fortitude,
" in publiſhing *the chriſtian doctrine*; and aſſiſt us, by thy *power*,
" to heal diſeaſes, and to work more ſigns and wonders, in the
" name of thy holy ſon JESUS."

GOD, of old, teſtified his acceptance of the ſacrifices, or prayers, of the pious, by ſending down fire from heaven; or by appearing, after ſome peculiar manner, in the cloud of glory. But, now, the token of acceptance, was, that the houſe, where they were aſſembled, was again ſhaken; and there was a ſecond effuſion of the *holy ſpirit*; perhaps, attended with the like ſound, and with the like appearance of *a glory*; as there had been, at firſt, on the ſignal day of *pentecoſt*. It doeth not appear, that they had, by this ſecond effuſion, any farther *knowlege* communicated: but they were hereby comforted, after the diſcouragements, which they had met with, from *the ſanhedrim*. And, as they had prayed, for *fortitude*, and *a power* of working more *miracles*; their prayer was heard, fleſh *cou-*

rage

Ver. 27. [a] Theſe words, [ἐν τῇ πόλει ταύτῃ, *in this city*,] are found, in many of the antient manuſcripts, verſions, and fathers. [See Dr. *Mill.*]

[b] Matth. xiv. 1. &c. Mark vi. 14, &c. Luke xiii. 31, &c. *and* xxiii. 7,—12.

[c] If the *nominative caſe* be placed before the *verb*, according to the natural conſtruction, this is the true order of the words. And then, what GOD is here ſaid *to have determined before hand*, is not, what thoſe wicked perſons were to do to CHRIST; but what CHRIST himſelf was *anointed, with the holy ſpirit, to do*; that is, to *go about, doing good*, or to *preach*, and work *miracles*. [Acts x. 38. *Vid.* Limborch. in loc. and the eſſay for a new tranſlation of the bible, part 1. p. 80.]

rage infuſed, and farther *miraculous powers* conferred; to aſſiſt them in their work, and to inable them to procede chearfully, and with an undaunted ſteddineſſe and reſolution. An.Chriſti 34. Tiber. 20.

Their fear and concern, before the firſt effuſion of *the ſpirit*, hath been taken notice of, already. As, likewiſe, with what *fortitude*, they, immediately after *the ſpirit* was given, ventured, even in *Jeruſalem*, to declare JESUS of *Nazareth*, who had, lately, been murthered there, to be *the meſſiah*. Upon this firſt attack of *perſecution*, they ſeem to have been (ſome of them) a little diſcouraged. And, therefore, they prayed, for more *fortitude*, and farther divine aid. Their prayer was heard; farther aid was immediately granted. And, upon that, they went on bravely, and ſucceſsfully. And, by an extraordinary divine aſſiſtence, did the APOSTLES give the moſt clear and convinceing evidence, of JESUS his being *the meſſiah*; particularly, by teſtifying his reſurrection from the dead. And, great ſucceſſe attended their labors; though *the jewiſh rulers*, both in *church* and *ſtate*, were, generally ſpeaking, their avowed enemies. Book I. Chap. III. Sect. III. Acts iv. 31, &c.

CHAP. III. SECT. IV.

A paradiſaical *community was reſtored. The* five thouſand *followed the example of the* three thouſand. Barnabas, *one of the greateſt contributors.* Ananias *and* Sapphira *attempted to abuſe, and pervert, that charitable deſign. They were detected, and puniſhed. Which ſtruck an awe upon the reſt.* Acts iv. 32,—v. 11.

IN thoſe firſt fervors, a *paradiſaical* community was reſtored. And great favor was ſhown to all the chriſtians. For, as the whole multitude was of one heart, and of one ſoul; the five thouſand, lately converted, followed the example, which the three thouſand had, formerly, ſet them; and no longer claimed any peculiar property, in their own poſſeſſions; but gave them up, for the public ſervice. So that, while they continued together, at *Jeruſalem*, there was not one indigent perſon, among them. For, as many as were proprietors of houſes, or lands, ſold them, and laid down the money,

An. Christi 34. Tiber. 20. Book I. Chap. III. Sect. IV. Acts iv. 35, &c.

money, at the APOSTLES feet; that they might distribute it, according to the necessity and exigency of *the christians* [a]. Among the rest of the contributors, was *Joses*, (whom the APOSTLES surnamed *Barnabas*; that is, *the son of a prophet*, who was qualified, both to *exhort*, and *comfort* [b].) He is, by many, thought to have been the same with *Joseph* called *Barsabas*, Acts i. 23 [c]. But I look upon them to have been distinct persons. For the character of *Barnabas* is, here,

Ver. 35. [a] *Orobio*, the *jew*, [*in his friendly conference with* Limborch, p. 134.] has insinuated, "that it was no small advantage, to *poor fishermen*, to be treasurers of so considerable a bank." And, some of our late infidels have, in a more indecent manner, taken occasion, from hence, to asperse the APOSTLES of OUR LORD; as if their conduct was influenced, by worldly motives, and temporal views. And, as if they greatly advanced their circumstances in life, by turning APOSTLES. — But their whole character, their upright, generous, and disinterested, behavior; their readiness to sacrifice their lives, for the sake of truth, and the welfare of mankind; show that they were far above falsifying such a trust as this, for the sake of a little money. Accordingly; they, very willingly, transfered the management of this affair, to other hands. *Acts* vi. 2, &c. — But we ought to take the whole story together. And, then, (besides the honorable testimony, given to them, by St. LUKE, in this very text; *namely, that they distributed, unto every man*, of that charity, *according as he had need:*) we must farther consider, that GOD continued, to them, the power of working numerous, astonishing, and beneficent, miracles: and that he inabled one of them to strike two of the christians dead upon the spot, for treachery and dissimulation, with relation to this very charity. — What! would GOD continue to show such peculiar regard to men, that would embezzle part of a public charity, or make any bad use of any part of it. [*See Dr.* Doddridge *in loc.*] I must confesse, it raises, in me, a just indignation, to see such ungenerous reflections, thrown out, against the APOSTLES of our blessed LORD, who patiently indured poverty and reproach, hunger and thirst, cold and nakedness, bonds, scourgings, and imprisonments, and (after all) a violent death, to promote truth and righteousness in the earth. — One can hardly help suspecting, that they themselves are men of bad hearts, who are so ready to charge others, upon all occasions, with dishonest designs, and corrupt views: and it seems to intimate, what some men would have done, upon the like occasion. — Name me the infidel, who ever gave such proofs of his honesty, as the APOSTLES of our LORD. — We know, that our modern infidels have, generally, fallen in with the established religion; and have not chosen to suffer any thing, for their particular and well-known sentiments; how contrary soever to those of professed christians around them.

Ver. 36. [b] בר־נבא, [*Bar-nabi*,] signifieth *the son of a prophet*. Some would translate υἱὸς παρακλήσεως, here, *the son of consolation*, and, others, *the son of exhortation*. The *greek* is capable of both the senses, as well as the *hebrew*. And it is not easie to decide, with certainty, which was principally intended. If *Joses* had this surname, of *Barnabas*, given him, by the APOSTLES, upon the account of contributeing so generously to the charitable fund; I should think, we ought to interpret it, *the son of consolation*; because he greatly comforted *the christians*, by so liberally provideing for their poor, dureing the time, that such a number of them kept together, at *Jerusalem*. But, if they gave him this name, afterwards; or, upon the account of what was eminently his talent, as *a prophet*; I am inclined to think, it ought to be translated, *the son of exhortation*. For, *Barnabas* was remarkably fitted to *exhort*; as appeareth from *Acts* xi. 23.

[c] See the note on *Acts* i. 23.

here, given, as if he had been no where mentioned before. However; I am apt to think, that this *Barnabas* was one of the hundred and twenty, as well as *Joſes*, called *Barſabas*. For, he is, here, ſaid to have been full of *the holy ſpirit*, as well as thoſe, who had it poured out, immediately from heaven. And he was, afterwards, ſent out, to *Antioch*, as a *ſuperior prophet*. An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. IV. Acts iv. 36, 37.

It is deſervedly taken notice of, to his honor, how much he denied himſelf, to turn *chriſtian*, as being a *levite*; that is, one, who ſerved under the *prieſts*; and was maintained, by the revenues, which belonged to *that tribe*. And how generous he was, after he became a *chriſtian*. For, (though he could not ſell what belonged to him, as *a levite*, in *Canaan*; the paternal eſtates of *the levites*, there, being unalienable[d]; yet) he might have a title to ſome eſtate, in *Judæa*, which did not belong to *the levites*; and, poſſibly, he ſold that, to augment this public charity. Or, being a native of *Cyprus*, perhaps, he ſold ſome lands, which belonged to him, in that iſland; and ſo contributed, largely and remarkably, towards raiſeing that common fund, for *the chriſtians*; and was, probably, the firſt, who ſold lands, for that purpoſe, out of *Palæſtine*, or at any conſiderable diſtance from *Jeruſalem*.

Among *the chriſtians*, there was one *Ananias*, who (as if he had intended to equal the zele and liberality of *Barnabas*) ſold a poſſeſſion of land, towards raiſeing, or ſupporting, that charitable fund. But, after he had ſold it, he conſpired, with his wife *Sapphira*, privately to keep back part of the price, and yet publicly to deliver in the remainder, as the whole price; that ſo they two might be maintained, out of the common ſtock; as perſons, who had given up all that they had. St. PETER, who had *the gift of diſcerning ſpirits*; or of knowing ſome tranſactions, that were carried on, in ſecret; immediately detected this lying and deceitful behavior. And, upon *Ananias* his coming, without his wife; and delivering in part of the money, with a pretence, that that was all; — he ſaid: "*Ananias*, "why have you complied with ſo monſtrous and dareing a temp- "tation, as to attempt to deceive *the holy ſpirit*[e]? Amazeing thing! "that Acts v. 1, &c.

[d] Lev. xxv. 34.

[e] Ver. 3. Ψεύσασθαι, with an accuſative caſe of the perſon, after it, ſignifies [*to impoſe upon*, or *deceive*;] ſee the LXX, *Deut.* xxxiii. 29. *Iſai.* lvii. 11. with which compare 2 *Kings* iv. 16. And, for teſtimonies from profane authors, ſee *Stephan. theſaur. Grotius*, *Wolfius*, *Wetſtein*, and others. But, Ψεύσασθαι, with a dative caſe, ſignifies *to lye to* a perſon; as, ver. 4. and, frequently, elſwhere. — That *Ananias* might, in ſcripture-phraſe, be ſaid *to deceive the ſpirit of* GOD, when he onely indeavored, or attempted, to do it; — ſee on 2 *Theſſ.* ii. 4. and *Wolfius* on this place.

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. IV. Acts v. 3, &c.

" that you ſhould phanſy it poſſible to eſcape the all-ſeeing eye of " GOD, when you came to deliver in a part of the money, and " yet would have it paſſe for the whole price of the land! What, " in the name of GOD, could move you to ſell it; unleſſe you had " deſigned honeſtly and charitably? It was your own property, be- " fore it was ſold. And ſo was the price of it, after it was ſold, " and intirely at your own diſpoſeal [f]. No body inſiſted upon your " devoteing it to the public ſervice. But you, yourſelf, under the " color of a noble and voluntary charity, have entertained a vane- " glorious and covetous deſign. And, to accompliſh this, you " have acted, in a fraudulent and hypocritical manner. In acting " thus, you have lyed; not onely, unto us, men; but, unto GOD, " who hath imployed us, and given us ſo plenteouſly of his *ſpirit.*" *Ananias*, finding that he was detected, and hearing the ſharp and aweful reprimand, was inſtantly ſtruck down, by a divine judgment; and expired, at St. PETER's feet. —The report of ſo remarkable and exemplary a puniſhment, caſt a terror, into the minds of all, who heard of it. And ſome of the young men, there preſent, wound him up, in the beſt manner they could; and, carrying him out of the city, they buried him [g].

About three hours after, his wife came in, but without knowing any thing, of what had befallen her huſband. And St. PETER put it home to her: " Tell me, (ſaith he) whether you ſold your land, " for juſt ſo much money, as your huſband pretended, and no " more?" " No, (ſaith ſhe,) we, really, had no more for it." To which, St. PETER replied: " What is the reaſon, that you have con- " ſpired together, in ſo bold, ſo wicked, and ſo perilous an under- " takeing; as to attempt to deceive *the ſpirit*, which the LORD " JESUS hath ſo evidently given unto us? Behold! I hear, even " now, at the door, the ſound of the young men's feet, who are " returning, from burying your huſband; and who ſhall, ſhortly, do " the ſame office for you." The *divine power* did, a ſecond time, accompany St. PETER's words. Upon which, ſhe, alſo, inſtantly, fell

Ver. 4. [f] This, planely, ſhoweth, that contributeing to that charitable fund, was, not a matter of neceſſity, but purely voluntary. Nor was it of the nature of *a vow*, which they ſtood obliged to perform. [See *Numb.* xxx. 2. *Deut.* xxiii. 21, 22, 23.] *Ananias* his crime was not *ſacrilege*; but groſſe hypocriſie, or prævarication; telling a notorious and deliberate lye, unto the APOSTLES, who had *the holy ſpirit*, in an extraordinary degree. To them, he pretended, that he brought, into the charitable fund, the whole price of the land, when he was conſcious, that he brought in onely a part of it. That is, what the ſacred text, moſt evidently, repreſents as his crime.

Ver. 6. [g] *The jews* do, now, interr their dead, within twenty-four hours, at fartheſt, from the time of their death. And, generally, much ſooner.

fell down at his feet, and died. And the young men, coming in, and finding her dead, wound her up; and, carrying her out alſo, buried her by her huſband. Thus did St. PETER; not out of a ſpirit of paſſion, cruelty, or revenge; but, by a prophetic ſpirit; not by the ſword of *the magiſtrate*, nor by any power of his own; but by a *miraculous* and *divine power*; puniſh the firſt lye; which was made to tempt (or try) *the holy ſpirit*, in the begining of his *œconomy*, or *diſpenſation*. Thus was the dignity of *the ſpirit of* GOD vindicated, and the honor of the APOSTLES of OUR LORD maintained. For, hereby, it was plane, that they had the *ſpirit* of *truth* and of *power*; by which they could eaſily detect, and puniſh, the ſpirit of falſehood; and that they made no pretenſions to *the ſpirit*, in which *the ſpirit* would not bear them out. This was exerciſeing *the apoſtolic rod*; concerning which, I have, already, obſerved, that *the power* was OUR LORD JESUS CHRIST'S; and that the APOSTLES had onely an impulſe of *the ſpirit*, upon their minds, by which they were inabled to foretel ſuch extraordinary and divine judgments [h].

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. IV. Acts v. 10, &c.

Such ſeverity, in the begining of *chriſtianity*, was highly proper; in order to prevent any occaſion, for like puniſhments, for the time to come. Thus, *Cain*, the firſt murtherer, was moſt ſignally puniſhed, by the immediate hand of GOD, As was *Sodom* and *Gomorrah*; which were, in the early ages, diſtinguiſhed for their filthineſſe and abomination. Thus, upon the erecting GOD's *temporal kingdom*, among *the jews*, *Nadab* and *Abihu* were ſtruck dead, for offering ſtrange fire, before the LORD [i]. And *Corah*, and his company, were ſwallowed up alive, by the earth, for oppoſeing *Moſes*, the faithful ſervant of GOD. And the two hundred and fifty men, who offered incenſe, upon that occaſion, were conſumed, by a fire, which came out from the LORD [k]. And, laſtly, *Uzzah*, for touching the ark, fell, by as ſudden and remarkable a divine judgment, when the *kingdom* was going to be eſtabliſhed in the houſe of *David*; to teach *Iſrael* a reverence for GOD, and divine things [l]. Nay; in eſtabliſhing even *human laws*, a ſevere puniſhment, upon the firſt tranſgreſſors, doeth often prevent the puniſhment of others; who are deterred from like attempts, by the ſuffering of the firſt criminals.

Ver. 10. [h] *Porphyry* accuſed St. PETER, as *cruel*, for inflicting this puniſhment. To which, the *antients* well anſwered, "The APOSTLE, PETER, did, by no means, "pray for their death; but, by the *prophetic ſpirit*, denounced the judgment of GOD "upon them; that the puniſhment of two perſons might be for the inſtruction of "many."

[i] Levit. x. 1, &c. [k] Numb. xvi. 23,—35. [l] 2 Sam. vi. 6, &c.

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. IV. Acts v. 11, &c.

And the effect, in the preſent caſe, was accordingly. For a great dread, and unuſual awe, fell upon all *the chriſtian church*; and not upon them alone, but upon all others alſo, who ſaw, or heard of, what had happened: ſo that no more hypocrites dared to join themſelves to *the chriſtians*, merely with a view to ſhare in the community of goods; leſt they ſhould fall under the fate of thoſe two notorious diſſemblers. Though, (probably) without ſuch a ſeaſonable detection and ſeverity, they would, in a ſhort time, have been crouded, and over-run, with ſuch *impoſtors*.

CHAP. III. SECT. V.

More miracles *worked. The* high-prieſt, *and his company, (who were chiefly* ſadducees) *incenſed. They apprehend all the twelve* APOSTLES, *and put them in the common priſon. An* angel *delivereth them: and ſendeth them to preach, in the courts of* the temple. *The* ſanhedrim *ſurprized. St.* PETER's *defence.* Gamaliel *prevailed to have them diſmiſſed, and not put to death. The* ſanhedrim *ordered them to be ſcourged; and then diſmiſſed them.* Acts v. 12, *to the end of the chapter.*

THOUGH the remarkable death of *Ananias* and *Sapphira* made many of the *jews* to reverence the APOSTLES, at a diſtance; yet it did not deter the ſincere and well-diſpoſed from becoming their converts. For multitudes, both of men and women, openly imbraced *the chriſtian faith*. And, in the piazza, (or *portico*,) called *Solomon*'s, uſed they to aſſemble, with the greateſt harmony and unanimity. And, no wonder that *chriſtianity* gained ground; that new converts were brought in, and the old ones confirmed, and eſtabliſhed. For, by the hands of the APOSTLES, many *miracles* were worked, and that before multitudes of *the jews*. And, indeed, their fame was ſpread, ſo far and wide; and their character was raiſed ſo high; that the people were ready to expect every thing, from them, which could reaſonably be expected, from perſons indued with an extraordinary and *divine power*. And St. PETER, par-

particu-

particularly, (who was honored above all the APOSTLES *of the circumciſion*) was looked upon, as excelling in his *miraculous operations*; inſomuch, that they laid out many diſeaſed perſons, upon beds and couches, in the ſtreets, in order to their receiveing the benign influence, from his ſhadow, as he paſſed along, by them. And multitudes, from the neighboring towns, brought in their ſick and lunatic perſons. And they were all healed. An.Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. V. Acts v. 15, &c.

So many unconteſted miracles, and ſuch diligence in preaching, made *the chriſtian doctrine* to ſpread, through *Jeruſalem*, with a rapid ſwiftneſſe: Which alarmed *Caiaphas*, the high-prieſt, and his creatures, yet the more. He had, by his unwearied application, procured the crucifixion of JESUS; and had made one effort, before this, to cruſh *the chriſtian religion*; and to diſcourage the two APOSTLES, who were the moſt active in ſpreading it. But, when he ſaw, that it ſtill gained ground, and that their *teaching*, and *miracles*, had made ſuch a number of *diſciples*, in that *capital city*; it awakened the envy, zele, and indignation, of that *high-prieſt*, and his accomplices. So that they were reſolved (if poſſible) to cruſh *chriſtianity*, before it ſpread any farther. His aſſociates, upon this occaſion, were, moſt of them, *ſadducees*; who, as they denied the reſurrection from the dead, and a future ſtate of rewards and ſufferings[a], were the moſt conſtant and implacable enemies to *chriſtianity*. And, conſequently, the moſt ſevere upon them, who attempted to ſpread it. In the warmth of their zele, they now apprehended all the twelve APOSTLES, as being the ring-leaders of the *ſect* of *the chriſtians*. And away they hurried them, for that night, to the common priſon. And, there, ſhut them up, in cloſe cuſtody. But one, ſtronger and mightier than the whole *ſanhedrim*, even the LORD JESUS CHRIST, whom they ſo vigorouſly oppoſed, diſpatched an *angel*, that very night, who opened the priſon-doors, and brought out the APOSTLES: withall ordering them, notwithſtanding the oppoſition of the *ſadducees*, and leading men among the *jews*, to go and preach, the next morning, publicly, in one of the courts of *the temple*; and there aſſert *the reſurrection from the dead*, and that life and immortality, which (however denied by the *ſadducees*) is brought ſo clearly to light, in the *goſpel*. In obedience to the heavenly meſſage, the APOSTLES, with an undaunted heart, did go

Ver. 17. [a] *The ſadducees* are charged with receiveing none but the five books of *Moſes*; but that is a miſtake — [*See F.* Simon's *Crit. hiſt. of the old teſtament*, *p.* 108, &c. *Mr.* Jortin's *Appendix to the ſecond volume of remarks on eccleſiaſtical hiſtory*, *N°.* 1.]

An. Chriſti 34. Tiber. 20. to *the temple*, early in the morning. And, there, in the moſt public manner, taught the people the *chriſtian doctrine*.

Book I. Chap. III. Sect. V. Acts v. 21, &c.

It is a wonder, that we hear nothing of *Pontius Pilate*, the *roman procurator*, all this while. But it is poſſible to account for his ſilence, and paſſive behavior. For, haveing been cruel and tyrannical in the begining of his reign, he had rendered himſelf odious to *the jews*. And, therefore, ſtood in awe of them; as fearing, that they would accuſe him of male-adminiſtration, before *Cæſar*, the *roman emperor*; and ſo procure his confinement, baniſhment, or, (perhaps) even his death. Over-awed by the dread of this, he permitted them, by mere clamor, to prevail to have JESUS crucified. And when they found that they had prevailed, in one inſtance, and had him ſo much in their power, it is no wonder, that they proceded to act as they pleaſed, in other inſtances; and that they harraſſed the APOSTLES and diſciples of JESUS. However; we ſhall find, in the ſequel, that, notwithſtanding all *Pilate*'s baſe compliances, they procured his baniſhment; juſt as *Flaccus* was accuſed, by thoſe very *Ægyptians*, whoſe tool he had been ſo long, and ſo notoriouſly.

Though the APOSTLES were preaching, in one of the courts of the *temple*, according to the command of the *angel*, who had miraculouſly delivered them; the *high-prieſt*, and his company, ſuppoſed that they had them ſtill in ſafe cuſtody. And, as reſtleſſe to perſecute and ſuppreſſe them, they called together *the ſanhedrim*; that is, the whole ſenate of the children of *Iſrael*. And then ſent men, to bring them out of the priſon, and preſent them before them. The officers, whom they ſent, quickly returned, and told their maſters; "We found the priſon ſhut, indeed, with all imaginable ſafe-"ty; and the guards, keeping watch, before the doors, with all "care and fidelity; but, when we went in, we could find no pri-"ſoners."

This report ſtruck a ſtrange and unuſual damp upon the whole *court*. And, when they found themſelves baffled ſo often, the greateſt enemies of the APOSTLES began to doubt about the event. They had obſtinately held it out, againſt all *the miracles*, which CHRIST himſelf had worked, and the many evidences of his divine miſſion; and were continually plotting his death; as ſatisfied, that that would put an end to all trouble, from that quarter. But, when they found that, after his death, his *diſciples* carried on the ſame deſign; and worked *miracles*, alſo, in his name, to ſupport their miſſion and doctrine; they ſaw no end of the affair, and were at a loſſe what

what courſe to take next. And, (which greatly added to their ſurprize,) while they were in this conſternation, there came one into *the court*, who told them; "The very men, whom you impri- "ſoned, yeſterday, are now teaching the people, in one of the courts "of *the temple*." An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. V. Acts v. 24, &c.

Beſides the garriſon, which the *romans* kept, in the tower of *Antonia*, the *jewiſh prieſts* kept watch, in three places of *the temple*; and *the levites*, in twenty-one places more. Over every one of theſe *watches*, there was *a captain*. And *the captain of the temple* ſeemeth to have been *the chief captain over them all*. He was called, by *the jews*, *the ruler of the mountain of the houſe*. For, (as hath been obſerved above,) the *romans* allowed him to keep the peace, and preſerve *decorum*, in *the courts* of *the temple*[b]. And, as he, and the guards, which were under him, were at the beck of the *ſanhedrim*, they were the *officers*, whom they ſent to fetch the APOSTLES. As the people were attending, upon the preaching of the APOSTLES, in great numbers; and highly reverenced and reſpected them; the *officers* dared not to bind them, or uſe any manner of violence towards them, leſt the people ſhould have ſtoned them, for abuſeing perſons, who gave the moſt evident proofs of being ſent of GOD, and *miraculouſly* aſſiſted by him. It is ſtrange, indeed, at firſt view, that thoſe very people, who had, not long ago, voted for the crucifixion of CHRIST, ſhould now ſhow ſo great an affection for his *diſciples*. But, if we conſider that the common people do, in many caſes, judge, without thoſe fixed, and inveterate, prejudices; which intangle the minds of their ſuperiors; and how much the beneficent and unconteſtable *miracles*, worked by the APOSTLES, muſt have affected them; the wonder will be much leſſe, at this ſo great and ſudden a change. Eſpecially, if it be, alſo, conſidered, how vehemently they longed to throw off the *roman yoke*, and regain their antient liberty; — a paſſionate concern for which, they ſtill retained; notwithſtanding they had ſo often been baffled. From the many evident *miracles*, worked in confirmation of OUR LORD's reſurrection, and aſcenſion; and the ſtrong proofs there were, of his being *the meſſiah*; they (very probably) were ſtill ready to hope, that he would, ſome way or other, bring about the deliverance, which they ſo much expected, and deſired. And, therefore, they over-awed their *ſuperiors*, from putting the APOSTLES to death; or doing them the harm, which they would, otherwiſe, have done them.

As

Ver. 26. [b] See on chap. iv. 1.

An.Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. V. Acts v. 27, &c.

As ſoon as ever they appeared in the open court, the *high-prieſt* began to exclame againſt them, in a very paſſionate manner: "It "is but a little while ago, that we called two of you to an account, "(ſaith he,) threatening, and ſtrictly chargeing, you, not to teach "the people any more, in the name of this man, this contemptible "maſter of yours. And, yet, contrary to our expreſſe injunctions, "you ſtill procede; and have, already, filled this large city, *Jeru-* "*ſalem*, with your doctrine. Nay; and you indeavor to incenſe the "people againſt us, by throwing upon us the guilt of the murther; "as if he had, by our means, been unjuſtly put to death."

St. PETER, (as the mouth and præſident, and with the conſent and approbation, of the other APOSTLES,) replied: "It is reaſonable that "we ſhould obey GOD, rather than *men*[c]. The GOD of our *fathers*; "that GOD, whom you and we both worſhip, hath actually raiſed "again JESUS of *Nazareth*; whom you, not long ago, appre- "hended; and unjuſtly brought to the cruel and ignominious death "of the croſſe. Him, I ſay, hath GOD raiſed up, to univerſal "power and dominion; haveing exalted him, even to his own "right hand, as a prince, and a ſavior, to bring *men* to repentence; "by proclameing, with ſufficient evidence, the doctrine of pardon, "and acceptance with GOD; and giveing, unto the deſcendents of "*Iſrael*, ſpace to repent; and full aſſurance, that, upon their re- "pentence, he will grant them full remiſſion of ſins. And you, "even you, who have been his betrayers and murtherers, may, "yet, upon your repentence, find pardon at his hands. Nor do "we ſay theſe things, without proof. For, of the truth and reali- "ty of theſe things, and, particularly, of his reſurrection from the "dead, we are *witneſſes*. And ſo, alſo, is *the holy ſpirit*, which "GOD hath moſt graciouſly given, unto all, who are obedient to "this *divine doctrine*. And the promiſe extendeth to all, who will "yet comply."

This anſwer (as might be expected, conſidering their rooted prejudices, and inveterate malice,) cut them to the heart; and put them upon

Ver. 29. [c] When *Socrates* (the glory of the heathen world) had made it his buſineſſe to teach youth their duty, in a manner far ſuperior to all around him, his enemies ſo far prevailed againſt him, as to try him for his life; and got him condemned to drink the fatal cup of poiſon; — when he was upon his trial, among other things, he was commanded to do ſo no more. To which he bravely anſwered, "O ye *Athe-* "*nians*, I do indeed, moſt affectionately love you. *But I will obey* GOD, *rather* "*than you.*" [*Vid.* Plato. *in Apol. Socrat. p.* 12.] Glorioufly ſaid, indeed! but not more glorioufly, by SOCRATES; than by St. PETER.

upon plotting and contriveing *the death* of the twelve APOSTLES, as the onely effectual way to prevent the farther ſpread of *chriſtianity*. And this, indeed, is the common method of wicked men and bigots; when they are armed with power, and ingaged to oppoſe plane truth, and clear evidence! But, as GOD, by his wiſe and over-ruleing providence, had hitherto protected the APOSTLES, and was concerned for their farther ſucceſsful progreſſe; he gave a turn, in the following manner, to the vile procedeings of that wicked confœderacy. One *Gamaliel*, a great *Rabbi*, or *doctor of the jewiſh law*, (who is ſaid to have been the ſon of *good old Simeon*, that took up *our ſavior* in his arms, and then deſired to die in peace, becauſe his eyes had ſeen *the meſſiah*; Luke ii. 25, *&c.* and who was actually *the maſter* to *Saul* of *Tarſus*, that was afterwards *the famous* St. PAUL, the great APOSTLE of *the gentiles*; — this *great Rabbi*, I ſay,) ſtood up; and, ordering the APOSTLES to be had out of the *court*, he ſpoke to *the ſanhedrim*, to mitigate the ardor of their raſh zele. An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. V. Acts v. 33, &c.

His influence was much greater, as he was of the ſect of *the phariſees*. For that was the popular *ſect*, and the body of the *jewiſh* nation were, in ſentiments, *phariſees*. They were much more friendly to *the chriſtians*; not onely as they were, generally, milder, and more merciful; but as they (in oppoſition to the doctrine of *the ſadducees*) held the reſurrection of the dead, and a future ſtate of rewards and puniſhments. As this *Rabbi*, therefore, was ſo great a man with that *popular ſect*, it is no wonder that the following ſpeech had ſo great an influence upon *the ſanhedrim*; more eſpecially, as he fell in with their ſentiments, and planely intimated his expectation of *the jews* regaining their liberty. "Ye rulers of *Iſrael*, (ſaid he,) be cautious "what you do with theſe men under examination. You know "very well what befel *Theudas*[d], who roſe ſome time ago, and "gave

Ver. 36. [d] *The eſſay for a new tranſlation of the bible*, would place [μετὰ τοῦτον, *after him*,] at the end of ver. 36. and not at the begining of ver. 37. that is, "*Theudas* was ſlain; and his followers brought to nought *after him*." By ſuch a manner of pointing the words, that author would intimate, that this might be the *Theudas*, mentioned by *Joſephus*, though he did not appear 'till ſeveral years after *Judas of Galilee*. I ſuſpect the propriety of the *greek*, in that connection. But there is another, and an invincible, objection againſt that interpretation; *namely*, this *Theudas* muſt have been a different perſon from that, mentioned by *Joſephus*; [Antiq. l. 20. c. 5. § 1.] becauſe that *Theudas*, of whom *Joſephus* there ſpeaketh, roſe up, about ten years after this time. And, therefore, *Gamaliel* could not poſſibly refer to him.

The *jews* were very apt to call ſeveral perſons, by the ſame name. And *Grotius* hath obſerved, that *Theudas*, in particular, was a common name among them. *Joſephus* intimateth, that *the jews* were ſo very deſireous of regaining their liberty, that they

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" gave out, that he was a perſon of eminence and diſtinction [e]; " ſent to deliver *our nation* from the power of *the romans*, and to " make them a free people. Upon which pretence, about four " hundred men joined him. But he himſelf was ſlain; and his fol- " lowers, alſo, were either ſlain, or diſperſed; ſo that his preten- " ſions came to nothing. After him, roſe up *Judas* of *Galilee* [f]; when " this land of *Judæa* was reduced to a *roman province*; and the " taxes, which are paid to *Cæſar*, were firſt levied. And a multi- " tude of the people followed him. But neither did he effect our " deliverance. For he himſelf was put to death, and all his follow- " ers diſperſed, Yet, as we ſtill expect deliverance; and theſe men " have already worked great and evident *miracles*; it is my advice, " that you would permit them to go on, without moleſtation; as " not knowing how much their attempt may end in our favor. For, " ſuppoſe this their deſign be no more than an human contrivance; " and they are not the perſons, who are to deliver us; you will, in " a little while, ſee it all fall to the ground. But, if it ſhould " prove, that they are imployed of GOD, in this matter; they may " yet, ſome way or other, bring about what we ſo ardently deſire. " And, therefore, have a care of attempting any thing, againſt their " lives; as you would not be found to reſiſt the will of GOD [g], who " is the onely king of *Iſrael*; and who hath promiſed, in his due " time, to redeem his people."

This

they attempted it, under various heads and leaders: —Even many more than he hath particularly mentioned. [*Antiq.* l. 17. c. 10. § 4, &c.] However; that *jewiſh hiſtorian* hath mentioned no leſſe than three *Simons*, who were impoſtors. [*Antiq.* l. 17. c. 10. § 6. l. 20. c. 5. § 2. & c. 7. § 2.] And two *Judas*'s, beſides *Judas of Galilee*, who diſturbed *Judæa*, in a very ſhort time. [*Antiq.* l. 17. c. 10. § 5. & *de Bell. Jud.* l. 1. c. 33. § 2,—4.] It is, therefore, not improbable, that there ſhould be two *Theudas*'s ingaged, within a few years, in the like bold and deſperate undertakeing. And *Origen* againſt *Celſus* [l. 1. c. 6. p. 44. *edit. Spencer*, 4*to. Cantab.*] hath expreſsly told us, that the *Theudas*, mentioned in the *Acts*, and that mentioned by *Joſephus*, were two diſtinct perſons. [See this particular handled, at large, by Dr. *Lardner*, in his *Credibility of the goſpel-hiſtory*, part 1. edit. 3. p. 921, &c. See, alſo, *Caſaubon. in Baron. annal. exercitat.* 2. n. 53. p. 178, &c. *Grotius*, *Hammond*, and *Whitby*, *on this place:* Pearſon. *lection. in Acta apoſtol. p.* 49.]

[e] Μέγαν is added in many of the antient manuſcripts, verſions, and fathers. [See Dr. *Mill* and Mr. *Wetſtein.*]

Ver. 37. [f] *Joſephus* hath called him, *Judas the Gaulonite.* [Antiq. Jud. l. 18. c. 1. § 1. But he hath called him *the Galilean.* [Sect. 6. of the ſame chapter; & *de Bell. Jud.* l. 2. c. 8. § 1.] Perhaps, he was borne in *Gamala*, a city of *Gaulonitis*; and educated, or lived, in *Galilee.* Otherwiſe, theſe two different accounts of *Joſephus* can hardly be reconciled; unleſſe we ſhould ſuppoſe, that, in one of the places, there is a miſtake in the reading. For, *Gaulonitis*, and *Galilee*, were diſtinct countries.

Ver. 39. [g] Εἰκετε μηδὲ θεοῖς μενεαινέμεν ἠδὲ μάχεσθαι. [*Hom. Il.* ε. 606.]

This ſpeech of *Gamaliel*, ſeemeth, to me, to have been made, partly, in oppoſition to *the ſadducees*; partly, out of *policy*, to fall in with the *popular* ſentiments, at that time, concerning the APOSTLES; that the people might ſtill keep up their veneration for him, and for the other leading men among *the phariſees*. But, he ſeemeth to have ſpoken, after that manner, chiefly, from an expectation of *a temporal deliverance*; and a ſtrong deſire to ſee it accompliſhed, by the APOSTLES of JESUS, rather than not at all. Had he made ſuch a ſpeech, out of a love to liberty, and free inquiry, he muſt have gone upon the generous principles of *chriſtianity*; and have been, (as ſome have repreſented him) at leaſt, ſecretly, a friend to the *chriſtians*. But, he appeareth to have had no ſuch favorable ſentiments of *the chriſtians*; nor any ſuch concern for the cauſe, in which they were ingaged. For he is ſaid, to have made, or, at leaſt, to have approved of, *a prayer* againſt *the chriſtians*; which *the jews*, to this day, retain in their *liturgy*; and in which *the chriſtians* are called *hæretics*, and GOD is petitioned to deſtroy them [h]. From what principle, or view, ſoever, *Gamaliel* made it, his ſpeech had ſo good an effect upon *the ſanhedrim*, as that, inſtead of putting the twelve APOSTLES to death, they called them in, and onely ordered them to be ſcourged [i]. I ſuppoſe, it was the inflicting upon them, what St. PAUL calleth *the forty ſtripes, ſave one* [k]. For, the *romans* did, then, allow *the jews*, to make uſe of that puniſhment, as they ſaw proper. And, after the APOSTLES were ſcourged, *the ſanhedrim* repeted their farther threatenings; "ſtrictly chargeing "them, not to preach any more in the name of JESUS." And, then, they releaſed them.

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They (brave and excellent men!) departed from *the ſanhedrim*; not at all dejected; but rather rejoiceing [l], and accounting it an ho-

[h] Vid. *Maimon. Miſnæ ſuæ*, tom. 1. c. 2. *Ligtfoot in loc.* vol. 1. p. 278. & vol. 11. p. 657. *Prideaux's connection*, &c. vol. 1. p. 375; 377.

Ver. 40. [i] See this, and ſuch like perſecutions, propheſied of, *Matth.* x. 17. *and* xxi. 35. *and* xxiii. 34. *Mark* xii. 5. *and* xiii. 9. *Luke* xx. 11.

"This puniſhment, now ordered by *the ſanhedrim*, it is likely, was in ſome open "market-place, whereby the ſufferers were expoſed. And, therefore, it is ſaid, *They* "*departed from the preſence of the council, rejoiceing, that they were counted worthy to* "*ſuffer* ſhame *for his name.*" [See Dr. *Lardner's Credibility*, &c. part 1. p. 110. third edit.] Ver. 40. The APOSTLES are repreſented as called in, and *beaten* with rods, or ſcourged, *before the ſanhedrim*; and then, [ver. 41.] as *departing from the ſanhedrim*, &c. If they were ſcourged, in the preſence of *the ſanhedrim*, that was, certainly, being *expoſed*, before the higheſt, and moſt venerable, court, among *the jews*; and ſuffering great *ſhame* and indignity, in the eſteem of the whole nation.

[k] 2 Cor. xi. 24. *with which compare* Deut. xxv. 2, 3. *Joſ. Antiq.* l. 4. c. 8. § 21.

Ver. 41. [l] See *Matth.* v. 11, 12.

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nor, publicly, to ſuffer ſuch indignities, as a teſtimony of their affection for their *great* LORD and MASTER; and of their zele to obey him, in the midſt of all diſcouragements. But they ceaſed never the more, to preach daily, in the courts of the *temple*; as well as in the houſe, where their upper room was [m]; that JESUS of *Nazareth* was the promiſed and long-expected *meſſiah*.

CHAP. III. SECT. VI.

Some of the chriſtians, hebrews; *and others*, helleniſts. *The* widows *of the latter are neglected, in the daily diſtribution of the charity. Hence ſeven* deacons, *or treaſurers, were choſen. The* APOSTLES *procede in makeing converts.* Acts vi. 1,—7.

THERE is not all the light, that one could wiſh for, concerning the diſtinction of *the jews*, into *hebrews* and *helleniſts*, or *græciſts*. But the following appeareth to me the moſt probable account. The *jews*, who inhabited *Judæa*, and thoſe of the *eaſtern diſperſions*, did generally retain *the ſyro-chaldaic*, which, in the new teſtament, is called *the hebrew, language*. But, thoſe of *the weſtern diſperſions*, generally, made uſe of *the greek*; which was, then, a language, that prevailed, more univerſally than the *french tongue*, now, prevails. The former were called *hebrews*; and the latter, *helleniſts*, or *græciſcing jews*. And of this ſort were moſt of *the Roman, Græcian*, and *Ægyptian jews*; as well as *the proſelytes of righteouſneſſe*, of *the weſtern diſperſions*.

After the time of *Ezra*, the *ſcriptures* of the old teſtament were read, to *the jews*, in their ſynagogues, in *the original hebrew*; and interpreted in *chaldee*: becauſe the common people had forgoten *the original hebrew*, by living ſo long in *Chaldæa*. But *the jews*, who were planted at *Alexandria*, in *Ægypt*, ſeem, generally, in proceſſe of time, to have forgot both *the hebrew*, and *the chaldee*. And, by converſeing ſo much in a *græcian* city, to have fallen into the uſe of *the greek language*. Hence, *a tranſlation* of *the ſcriptures*, for the uſe of the common people, became neceſſary. And part of *the verſion*,

Ver. 42. [m] Κατ' οἶκον. See the note on chap. ii. 46.

verſion, which goeth under the name of *the ſeptuagint*, was made, by ſome of the learned men, among *the jews*, there; and is thought to have been firſt made uſe of, in that city, inſtead of the *chaldee*. This opinion was firſt mentioned, by the very learned *Scaliger* [a]. And herein he has been followed, by other learned men; *namely*, biſhop *Walton* [b], *father Simon* [c], *Druſius*, *Grotius*, *Hammond* [d], *Prideaux* [e], and others. There is a paſſage in *Juſtin Martyr*, and another in *Tertullian*, from whence *Scaliger*, and his followers, have attempted to prove, that *the helleniſtical jews* read the ſcriptures of the old teſtament, in the ſeptuagint verſion, publicly, in their ſynagogues. But *Vitringa* [f] has ſhown, that the paſſages, alleged from *Juſtin Martyr* and *Tertullian*, imply no ſuch thing: And that *the jews* did not, any where, at that time, read the ſcriptures, in any other language, than the *hebrew*; though they had, commonly, an interpreter, who ſpoke the interpretation in *chaldee*; but was not allowed to read it, out of a book. It is true, that, in *Juſtinian*'s time, there was a diſſenſion, among the *jews*, about reading the ſcriptures, in the ſynagogue, in *greek*; (I ſuppoſe, after they had been read, in the original *hebrew*.) That cauſed great diviſions and diſturbances, among *the jews*. Upon which, they appealed to the emperor *Juſtinian*; who, thereupon, publiſhed a decree, which is ſtill extant among his *novel conſtitutions* [g]; whereby he ordained, "that *the jews* might read the ſcriptures, publickly, in *greek*; or in any other language; according to the country, in which they ſhould dwell." That decree was made, about the middle of the ſixth century. And, ſuppoſe the cuſtom of reading the ſcriptures, in *greek*, had been introduced, by ſome *helleniſtical jews*, a century before; yet, the other *jews*, evidently, oppoſed it, as an innovation. It comes, therefore, too late to prove, what was the cuſtom, in the days of the APOSTLES. Indeed, it does not appear, ever, to have prevailed. And the cuſtom of the *jews* is, now, what it ſeems, generally, to have been; *namely*, to read the ſcriptures, in

An. Chriſti 34. Tiber. 20.

Book I. Chap. III. Sect. VI. Acts vi. 1.

Ver. 1 [a] Vid. *Scaliger*. Animadver. ad *Euſeb*. p. 134. col. 2. alias, num. 1734. & in Canon. Iſagog. 278. *Crellium* in 1 Pet. i. 1. *Scaliger*. in Johan. xviii. 31. verſus fin.

[b] In biblia polyglotta, prolegom. ix. p. 60.

[c] *Critical hiſtory of the old teſtament*, b. ii. p. 120. b. iii. p. 173, 174. and of the *new teſtament*, part ii. p. 94, &c. See, alſo, my note on *Acts* viii. 1.

[d] *In loc.* [e] *Prideaux* his connection, &c. vol. 2. p. 45.

[f] *De ſynagoga vetere*, l. 3. part 2. c. 27. p. 954, &c. *Boſs* prolegom. ad ſeptuagint. p. 5.

[g] *Novel*. 146. *Photii* Nomocanon. xii. 3. *Prideaux* his connection, &c. vol. 2. p. 50.

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their ſynagogues, in the original *hebrew* onely. — Upon the whole, I am inclined to Dr. *Lightfoot*'s opinion [h]; *namely*, that, by *the helleniſts*, we are to underſtand *the jews* of the weſtern diſperſion, many of whom lived among the *greeks*; and who, in general, uſed *the greek* language, as their mother-tongue; by way of oppoſition to *the jews* of *Judæa*, and of the eaſtern diſperſion; who ſpoke *the ſyro-chaldaic*, which was, then, commonly called *the hebrew*, tongue. Onely, there does not appear to be ſufficient evidence, of *the helleniſts* reading the ſcriptures in *greek*, publicly, in their ſynagogues; though it is highly probable, that many of them valued the *ſeptuagint* verſion, and read it, in private.

Hence, very probably, thoſe *jews* were called *helleniſts*, or *græciſing jews*; becauſe of their uſeing *the helleniſtic*, or *greek*, *language*, in their common converſation. And, by that name, they came to be diſtinguiſhed from *the hebrew jews*, who uſed onely *the hebrew* tongue — Thoſe different cuſtoms are ſaid to have made a ſort of *ſchiſm* between them. In alluſion to which, St. PAUL ſeems to have mentioned it, among *the jews*, that he was an *hebrew* of the *hebrews* [i]; that is, a deſcendent of that ſort of *jews*, who were moſt highly eſteemed, upon the account of their uſeing *the hebrew* language. And *Joſephus* planely intimateth, that the *greek tongue* was contemned, by *the jews*, [of *Judæa*, particularly.] For, ſpeaking of himſelf, and his ability to write *the jewiſh antiquities*, in *greek*, he ſais, " I diligently applied myſelf to the underſtanding *the* " *greek language*, after I had made ſome progreſſe in the rudiments " of *grammar*. Though a cuſtom of our country hindered me, from " attaining to the exact pronunciation of it. For, *our nation* little " eſteems thoſe, who have learned the *languages* of *ſeveral na-* " *tions* [k]."

That this was the diſtinction, which St. LUKE here deſigned, may, I think, be ſupported, by the following arguments: (1.) Not onely *Chryſoſtom*, *Oecumenius*, and *Theophylact*; but (according to *Grotius*,) *the ſyriac verſion*, alſo, hath rendered ἑλληνιςῶν, *the jews*, *who underſtood*, or *ſpoke*, *greek*. Now, that *verſion* is, by ſome, reckoned to be very *antient*; and might, poſſibly, be made, while that diſtinction was ſtill known, and kept up, among *the jews*. Nay; it might have

[h] See *Lightfoot*'s works, vol. 1. p. 279; 777, &c. vol. 2. p. 558; 659, 660, 661; 783, 784; 787; 798; 802, &c. 810.

[i] Phil. iii. 5.

[k] *Antiq. Jud.* l. 20. c. ult. § ult. And *Joſephus* calls himſelf, " *by birth*, *an* hebrew," *of* Jeruſalem. De bello Jud. *Proœm.*

have been made, while that distinction was continued: and yet not be so antient, as it is, by some, supposed to have been. An. Christi 34. Tiber. 20.

(2.) Numbers of *the jews*, both of *the eastern* and *western dispersions*, came up to *Jerusalem*, to worship, at the *great festivals*. [Acts ii. 5, &c.] And, therefore, it is no wonder, that there should be several converts to *christianity*, among each sort. (3.) Though some have apprehended, that these *hellenists* were *proselytes of righteousnesse*; I can hardly think, that *the proselytes of righteousnesse* were so very numerous, as these *hellenists* appear to have been. [l]. (4.) St. PAUL, (who thoroughly understood the distinctions, which prevailed, among *the jews*, in his time,) doeth planely intimate, that there was a difference between an *hebrew* and an *Israelite*; by asserting, that he himself was not onely an *Israelite*, but an *hebrew*, also [m]. For, a person might be descended from *Israel*, and yet not be an *hebrew*, but an *hellenist*. And he, likewise, intimates, that there was a difference between both of them; and one, who had not descended from *Abraham*, but was *a proselyte of a foreign extraction*. For he adds, to his being an *hebrew*, and an *Israelite*; that he was, also, of the seed of *Abraham* [n]. The same distinction he hath repeted, [*Phil.* iii. 5.] where he saith, that he had been circumcised, the eight day from his birth; and was descended, not onely of the stock of *Israel*, and, particularly, of the tribe of *Benjamin*; but was, also, *an hebrew of the hebrews*. Whereby, he appeareth, to me, to have planely intimated, that a man might be of the stock of *Israel*, and of the tribe of *Benjamin*; and, yet, not be an *hebrew of the hebrews*: but that, as to himself, he was, both by father and mother, *an hebrew*; or of the race of that sort of *jews*, which were, generally, most esteemed by their nation. Book I. Chap. III. Sect. VI. Acts vi. 1.

It may, possibly, be objected, "that, according to the above-"mentioned distinction, St. PAUL must have been an *hellenist*, and "not *an hebrew*. For, he was borne, at *Tarsus*, in *Cilicia*, which "was *a greek* city; and he himself spoke *the greek* language."

Answer. His parents might, both of them, be *hebrew jews*, who had removed into *a græcian* city; and, yet, retained the use of the *hebrew* language; especially in their *religious exercises*, both private and public. Though, as living in *a greek* city, they might, also, learn that language; and, frequently, use it, in their common discourse. Their giveing their son an education, among *the hebrew jews*,

[l] Compare, with this place, *Acts* ix. 29.

[m] 2 *Cor.* xi. 22.

[n] See Mr. *Locke*'s paraphrase on 2 Cor. xi. 22.

An. Christi 34. Tiber. 20. Book I. Chap. III. Sect. VI. Acts vi. 1.

jews, at *Jeruſalem*, where he ſeemeth to have been ſent very young, is a confirmation of this.

It is evident, that *Saul* underſtood *the hebrew language*, before he was a *chriſtian*. For, at his converſion, OUR LORD ſpoke unto him, in *the hebrew tongue*. [Acts xxvi. 14.] And, by his anſwer, he ſhowed, that he readily underſtood what was ſaid to him. Whereas; we have no ſuch expreſſe proof of his then uſeing the *greek language*, ſuppoſeing he did then underſtand it; — which I am, indeed, inclined to think he did. Again, [*Acts* xxi. 40.] he ſpoke to *the jews*, at *Jeruſalem*, in *the hebrew* tongue. And, when they heard that he ſpoke to them in *hebrew*, they were the more ſilent. [*Acts* xxii. 2.] That circumſtance procured him a greater regard: They were ſo much prejudiced in favor of *the hebrew* tongue. Though, if he had ſpoke *greek*, the generality of them could have underſtood him.

If St. PAUL's parents were *hebrews*, (and ſuch he himſelf aſſerteth them to have been,) it is no wonder, that they ſhould educate their ſon, in the ſame way. For it cannot be queſtioned, but that many *jews*, of *the eaſtern diſperſions*, removed into the *weſt*; and many of the *weſtern diſperſions*, into the *eaſt*. And, yet, they, who were ſo tenacious of the moſt minute cuſtoms, in which they had been educated, would ſcarcely alter them, immediately, upon changeing their climate.

Had the diſtinction been the ſame, in this place, with that, *Acts* ii. 10. it is probable St. LUKE would have called them *jews* and *proſelytes*, here; as well as there. And the objection, taken from *Acts* xi. 20. appeareth to me to be wholly groundleſſe. Becauſe I take the reading, there, to be, not ἑλληνιϛὰς, *helleniſts*, *græciſts*; but ἕλληνας, *greeks*, or *uncircumciſed gentiles*; according to the *Alexandrian manuſcript*, and the *vulgar*, *ſyriac*, *arabic*, and *æthiopic verſions*; and even according to the ſeries of *the hiſtory* itſelf °. But,

(5. *and laſtly*,) What putteth it out of all doubt, with me, that thoſe *helleniſts* were not all of them *proſelytes of righteouſneſſe*, is St. LUKE's obſervation, [*ver.* 5.] that *Nicolas was a proſelyte, of Antioch.* Poſſibly, it may be hence inferred, that ſome of the *helleniſts* were *proſelytes of righteouſneſſe*. But, as he alone, of all the *ſeven deacons*, is ſaid to have been *a proſelyte*, it is very unlikely, that all *the helleniſts* were ſuch. For, it is highly probable that others, of the *ſeven deacons*, were *helleniſts*, as well as *Nicolas*. Whereas; by ſaying, that *Nicolas* was *a proſelyte*, St. LUKE ſeemeth to have intimated, that

° See on *Acts* xi. 20.

that all the other *ſix deacons* were *jews*, by birth, as well as *religion*; though ſome of them might be *helleniſts*; and others, *hebrews*. An. Chriſti 34. Tiber. 20.

Book I. Chap. III. Sect. VI. Acts vi. 1.

While *Satan's kingdom* fell before the preaching of the *goſpel*, ſwiftly, like lightening from heaven; and the number of *the chriſtians* increaſed excedeingly; the *helleniſts* (or *græciſeing*, *jewiſh*, *chriſtians*,) complained of the *hebrew chriſtians*; becauſe, in the daily diſtribution of the charity, their widows, who were poor, or ſick, or burthened with the care of children, were either wholly neglected; or, at leaſt, not made equal with the widows of the *hebrews*. It is highly probable, they eſteemed the widows of the *græciſts*, leſſe worthy, and honorable. And, perhaps, no land had been ſold, out of *Palæſtine*, to raiſe, or ſupport the fund, but what *Barnabas*, had ſold, in the iſland *Cyprus*. And, therefore, they might think, that the *helleniſts* had not an equal claim; as the *hebrews* had been the chief contributors.

Upon this occaſion, *deacons* were firſt choſen, in the *chriſtian church*. Which office conſiſted, *in ſerving tables, or takeing care of the poor, out of the common bank of* the church's *charity*. Though thoſe firſt *deacons*, (who had learned the *chriſtian doctrine*, from the APOSTLES; and had, themſelves, *extraordinary gifts and powers*,) did, alſo, aſſiſt the APOSTLES, in planting and watering the *chriſtian religion*, in the world. And, indeed, any perſon, who underſtandeth, and is willing to teach, *chriſtianity*, may, ſtill, do it. But, the *diaconate* itſelf conſiſted onely in ſerving tables. The ſeven, who were now choſen, were, probably, of the number of the hundred and twenty; upon whom *the holy ſpirit* had fallen, immemediately, from heaven. For, they are ſaid to have been, already, *full of the holy ſpirit*. [ver. 5.] They, therefore, might (poſſibly) have ſome *gifts*, (as well as ſagacity and prudence of their own,) which might more peculiarly qualifie them to diſcharge that office, with wiſdom, propriety, and ſucceſſe. The APOSTLES had, hitherto, had the care of this diſtribution; as far as their *preaching*, working *miracles*, bringing in new *converts*, and confirming the old, would permit them. And it doeth not appear, that any *deacons* would have been appointed; had not the contention, between the *hebrews* and *helleniſts*, occaſioned it. And, indeed, after theſe ſeven were appointed, I do, by no means, look upon them, as the fixed and ſtated *deacons* of the *church*, at *Jeruſalem*; but onely as *extraordinary officers*; appointed to take care of the management of the charitable fund, as long as that great body of *chriſtians* kept together,

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ther, at *Jeruſalem*. Where they continued, I ſuppoſe, for ſome time, to learn the *ſcheme of chriſtianity*, from the APOSTLES, for their own inſtruction; and, perhaps, that they might, alſo, ſpread it, in their reſpective countries. Theſe ſeven are never called *deacons*[p], in *ſcripture*; though *divines* have often called them ſo; nor did they always continue, at *Jeruſalem*, to diſcharge that office, in that *church*; as *deacons*, who were ſome of the fixed *officers* of a particular *church*, were required to do; but are (ſome of them, at leaſt,) repreſented, as leaveing that ſervice, and travelling to ſpread the *goſpel*, in other places. And *Philip* ſeemeth to have fixed his reſidence at *Cæſarea*[q]. — Though, therefore, the *deacons* of *particular churches* might be, in ſome meaſure, formed, according to this *pattern*; yet, they muſt have been a diſtinct ſort, as to ſome circumſtances; and, particularly, as to their reſidence, in one *particular church*.

As MOSES, the *great jewiſh law-giver*, when he was burthened with judging *Iſrael*, himſelf, did (upon the wiſe advice of *Jethro*, his father-in-law) chooſe, from among all *Iſrael*, ſuch men, as feared GOD, men of truth, and who hated covetouſneſſe; to bear the burthen with him; to rule over the people, and to be judges, in ſmaller matters; that he might apply himſelf, more cloſely, to the more difficult caſes, and more weighty affairs; ſo did the APOSTLES of OUR LORD, upon this diſorder and complaint. For, when the number of *chriſtians*, who reſided, then, at *Jeruſalem*, was exceedingly increaſed, ſo that they amounted to ſome thouſands; and this diſorder happened, unavoidably, through the multiplicity of affairs, which ingaged the care and attention of the APOSTLES; they found themſelves unable to attend to that, and their ſuperior work, too; with the care and exactneſſe, which the thing required. Aſſembling, therefore, the *chriſtians*, (and, probably takeing the *ſynagogue* for their model,) they propoſed the matter, unto the multitude of the *diſciples*, who are here the firſt time called, *brethren*. "Seeing it is "improper for us, APOSTLES, (ſaid they) to leave the preaching of "the *goſpel*, and take up our time, in ſerving tables; we would "have you look out, from among yourſelves, ſeven men, full of "*the holy ſpirit*; perſons of approved fidelity, and an eſtabliſhed "reputa-

[p] It muſt be owned, that διακονία is the word made uſe of, *ver.* 1. and διακονεῖν, *ver.* 2. But they are never called [διάκονοι, *deacons.*] Though it is evident, [from 1 *Tim.* iii. 8, &c. and *Phil.* i. 1.] that there were ſtated *officers*, in *the chriſtian church*, of ſomewhat the like nature; who, afterwards, had the name of *deacons*.

[q] Acts xxi. 8.

" reputation for *wiſdom*; that, to them, we may ſafely commit An. Chr. ti
" the management of this affair. But, as for our parts, ſeeing the Tiber. 23.
" number of the *diſciples* is ſo much increaſed, and ſuch difficulties
" happen; we find our ſelves incapable of manageing both. And, Book I.
" therefore, we will devolve this inferior truſt, upon others; and Chap. III.
" we (as conſtituted the prime miniſters in CHRIST's *ſpiritual* Sect. VI.
" *kingdom*; and the onely perſons, to whom CHRIST hath, by his Acts vi.
" *ſpirit*, immediately reveled *the whole ſcheme of the chriſtian doctrine*) 2, &c.
" will give our ſelves up, wholly, to *prayer*; and to the *teaching* the
" great and excellent *doctrine* of the *goſpel*." The propoſeal was highly pleaſeing to the whole multitude of the *diſciples*. And, proceedeing, immediately, to the election, they choſe *Stephen* (who had the *gift of faith*, in an eminent degree; as well as ſeveral other of the *gifts* of the *ſpirit*) and *Philip*, and *Prochorus*, and *Nicanor*, and *Timon*, and *Parmenas*; and laſtly, *Nicolas*, [r] who had been

Ver. 5. [r] *Nicolas.*] The ſect of the *Nicolaitans*, in the *primitive church*, are ſaid to have taken their denomination, from this man. " Thoſe were the *Continentes*, " who placed their *religion* in abſtinence from marriage; and abandoned their wives, " if they had any." Upon comparing the ſeveral accounts, I cannot but think that this *Nicolas* himſelf (if he was the head of that *ſect*) was a much better man than his followers, and held better opinions; tho' they were ſuch as cannot, by any means, be vindicated. " As to himſelf, he is ſaid to have had a beautiful wife; and that, " the apoſtles taxing him with jealouſie, he abandoned her; and permitted her to " marry whom ſhe pleaſed; ſaying, *That we muſt abuſe the fleſh.* And thenceforward, he (and his children alſo) lived a ſingle life, in continence." [Vid. *Clem. Alex. Strom.* 3. *laudat.* ab *Euſeb. Hiſt. L. l.* 3. *c.* 29.]

This was, indeed, an exceſſive and outrageous zeal, in him and his family; and an *evil-affection* in *morality*, which neither *reaſon* nor *chriſtianity* requires of us. But his followers are ſaid to have perverted his words to a quite contrary meaning. For, whereas, *Nicolas* himſelf intended, that the fleſh ought not to be indulged, but kept under, and mortified, and even denied all ſenſible pleaſures. In conſequence of that doctrine, he no longer cohabited with his wife: and his ſon and daughters always remained in perfect virginity.

But his followers interpreted his words, ſo, as if *Nicolas* had commanded every one, to *abuſe* his fleſh, with all manner of voluptuouſneſſe and lasciviouſneſſe. [*Vid. Vales. in Euſeb. hiſt. eccles. l.* 3. *c.* 29.] They, therefore, not only abſtained from marriage, but moſt impudently gave themſelves over to *fornication*; holding the lawfulneſſe of a community of women; and doing ſuch things, as it is a ſhame to mention. [*Vid. Iren.* l. 1. c. 27.] And, to this doeth exactly agree, the account, which St. JOHN has given us, [*Rev.* ii. 6, 15.] when he, by an order from OUR LORD JESUS CHRIST, commended the church of *Epheſus*, *for hateing both the doctrine and the deeds, of the* Nicolaitans; *which* CHRIST *alſo hated.* Thoſe *Nicolaitans*, or *Continentes*, who, under a pretence of angelical and extraordinary purity, were many of them debauched, and leud perſons, did, afterwards, imbrace the doctrine of *Æons*, and of *ghoſts*, male and female; and were generally avoided and abhorred, by the *chriſtian church*, 'till the fourth century. But then, their *doctrine* came in, like a flood; and greatly

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a proſelyte of righteouſneſſe; that is, a *jew*, by *religion*, though not by *birth*; and he was alſo a native of *Antioch*, in *Syria*. It is highly probable, that ſome of the ſeven, at leaſt, were *græciſts*. For they had *græcian* names. And the laſt is expreſly ſaid to have been *a proſelyte* of righteouſneſſe, from *Antioch*, in *Syria*; where the *greek* language was much in uſe. The reaſon of the thing, alſo, may teach us as much. For, as it was, upon a complaint of the *græciſts*, that the *ſeven* were choſen, it was proper, that they ſhould have a proportionable number choſen, out of their own body; that *their widows* might be, no longer, neglected, in the daily diſtribution of the charitable allowance.

When the multitude had made choice of theſe ſeven, they preſented them, to the APOSTLES; who recommended them, to GOD, for his bleſſing, by *prayer*, accompanied with *the laying on of their hands*. But there was no occaſion, for the APOSTLES, to impart, unto them, any more *ſpiritual gifts*; becauſe they were, before that, *full of the holy ſpirit*. Thus qualified, and commiſſioned, they took care of that branch of the public affairs. They could give, to every one, what the caſe required; and prevent any, from robbing the *church* of it's treaſure; or fraudulently growing rich, thereby; as *Ananias* and *Sapphira* thought to have done. When the *fund* was managed, with ſuch wiſdom, fidelity, and vigilance, poor and ſloathful *hypocrites* would be afraid of intrudeing, for the ſake of a maintenance. And, in that tender infancy of the *church*, it was highly requiſite, upon many accounts, to commit it's weighty affairs, to men of ſuch great prudence and ſtrict integrity.

The body of the *chriſtians* being thus made eaſie, again; and the APOSTLES now haveing more leiſure, for attending their main work; *the chriſtian doctrine* ſpread apace, and the number of *converts* in *Jeruſalem* ſtill increaſed: Among which converſions, it was remarkable, that a great number, even of the *prieſts*, and *levites*, [s] imbraced *the chriſtian religion*.

greatly prevailed, by means of the mad, phanatical, fondneſſe for coelibacy, and monkery, which was excedeing hateful to our bleſſed LORD, as he himſelf declares. [*Rev.* ii. 6; 15.] This made way apace for the *grand apoſtaſy*. [See Sir *Iſaac Newton* on the *prophecies*, p. 197, *&c. and Mr.* Thomas Moore, *on the firſt viſion of St.* John, *p.* 28, *&c.*]

Ver. 7. [s] *Vide* Mill. *in loc.*

CHAP.

An. Chriſti 34. Tiber. 20.

Book I. Chap. III. Sect. VII. Acts vi. 8, &c.

CHAP. III. SECT. VII.

St. Stephen's *zele raiſeth him fierce and cruel enemies; who ſuborned witneſſes againſt him. His ſpeech, before the* ſanhedrim. *The* zeleots *put him to death;* devout men *bury him.* Acts vi. 8,——viii. 2.

ABOVE the reſt of the ſeven *deacons*, St. *Stephen* was one of eminent and diſtinguiſhed zele and fortitude. He abounded with the *gifts* of the *holy ſpirit* [a], and *miraculous powers*; which he would not ſuffer to lie idle, or unimproved. For, to promote *chriſtianity*, he performed great wonders, and worked many and inconteſtable *miracles*, openly, and before great multitudes of people; as well as publicly preached the *chriſtian doctrine*.

There was a great number of ſynagogues, in *Jeruſalem*; not onely for the natives, but for the *jews* of the different diſperſions. And, upon this ſwift progreſſe of *chriſtianity*, in that large city, ſome of the *jews* of the foreign ſynagogues, particularly the *libertines*; (that is, ſuch *jews*, and *proſelytes of righteouſneſſe*, as had been *roman ſlaves*, and had obtained their freedom; or the deſcendents of ſuch freed-men [b];) the *Cyrenæans*, the *Alexandrians*, and ſuch as came from *Cilicia*; (among whom, perhaps, *Saul* was one) and ſuch as came from *Aſia minor*; entered into debate, with St. *Stephen*, about religious matters: and, as we may reaſonably ſuppoſe, more eſpecially about thoſe points, in which they apprehended the *chriſtians* to contradict the *jews*; and by which, they thought, they ſubverted their *antient religion*. But they were unable to manage the diſpute, with one, who had ſuch extraordinary *gifts*; and who ſpoke with ſuch clear and convinceing evidence. And, when they were baffled, in the diſpute; and yet reſolved not to yield to his arguments; they betook themſelves to

Ver. 8. For [*full of faith and of power,*] many manuſcripts, and verſions, of great authority, read πληρης χαριτος, *full of grace*, and of power. [*Vid.* Mill. in loc.]

Ver. 9. [b] *See Dr. Lardner's credibility, &c. part* 1. *book* 1. *chap.* 3. § 4. *and Wolfius in loc.* Others are for reading Λιβυσινων· that is, *Lybyſtines*, or *men of Lybia*. That would do very well: for *Lybia* joined to *Cyrene*. And, tho' there is no antient MS. verſion, nor father, to ſupport that reading; yet ſome learned men have contended for it. [*Vid. Wetſten. in loc.*]

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their old method, of perſecution. St. *Stephen* had, probably, hinted ſomething of OUR SAVIOR's *prophecie*, concerning the deſtruction of *Jeruſalem*; and, particularly of that famous ſtructure, the *temple*, which they ſo much idolized; and declared, that the moſt acceptable way of worſhiping GOD, was *to worſhip him*, according to the *chriſtian* rule, *in ſpirit and in truth*. But it was more than the APOSTLES themſelves, as yet, clearly and fully underſtood, that the *ceremonial law* was to be aboliſhed; and that the rites and cuſtoms ſhould be changed, which *Moſes*, their great law-giver, had delivered unto them. It is, therefore, very unlikely, that St. *Stephen*, who was inferior to the APOSTLES, ſhould have ſo great and diſtinguiſhing a *revelation*, ſo early made unto him. But, whatſoever he might ſay, of the deſtruction of the city and temple, and of the excellence of *worſhiping* GOD, *in ſpirit and truth*; he, certainly, expreſſed himſelf, with all due veneration, both towards the GREAT GOD; and towards *Moſes*, the *jewiſh law-giver*. However; as *chriſtianity* ſtill ſpread, ſo very much; though the *ſanhedrim* had firſt threatened two of the *leading* APOSTLES, and had afterwards impriſoned and ſcourged all the twelve; they were reſolved, if poſſible, to put a ſtop to it's progreſſe; and, at all adventures, to make an example of ſome of it's moſt diſtinguiſhed votaries. They were afraid, that the people, in general, ſhould be turned away, from them; and follow the APOSTLES; whereby they ſhould loſe all their credit and authority: Or that the *romans* ſhould call them to an account, for the murther of ſo remarkable, and ſo innocent, a perſon, as JESUS. But, above all, they were greatly provoked to hear perſons, whom they looked upon, as ſo much their inferiors, ſo frequently, and ſo publicly, charging them, with the murther of him, whom GOD had ſent, as the great and long-expected *meſſiah*. When, therefore, they had, in vane, tried to ſtop the progreſſe of *chriſtianity*, by ſevere threatenings, impriſonments, and ſcourgings, they ſubcrned witneſſes; who laid, to St. *Stephen*'s charge, the uttering railing ſpeeches, and reproachful expreſſions, againſt the GREAT GOD, and againſt his ſervant *Moſes*, their celebrated law-giver;— perſons, whom, of all others, the *jews* had in the higheſt veneration! Such a charge, againſt one, who was, himſelf, of the *jewiſh nation*, put the people in a commotion; together with the *elders*, the chief men of the ſtate; and the *ſcribes*, their learned *doctors* and *rabbies*. Upon which, in a ſudden and violent manner, they apprehended him, and hurried him before the *ſanhedrim*;

whoſe

whoſe minds they ſeem to have known, very well; and who were (very probably) apprized of the deſign, if not the chief contrivers of it. And, along with St. *Stephen*, they preſented the *falſe witneſſes*; who affirmed, that *that man* (pointing to St. *Stephen*) was always uttering blaſphemeous and reproachful words, againſt that holy place, [the *temple*;] and againſt the *law of Moſes*. "For "we our ſelves (ſaid they) have heard him affirm, that JESUS, "the *Nazarene*, that contemptible maſter of his, will deſtroy this "*ſacred place*; and change the rites and inſtitutions, delivered unto "us, by *Moſes*." An. Chriſt 34. Tiber. 20. Book I. Chap. III. Sect. VII. Acts vi. 12, &c.

St. *Stephen* ſtood up, to make his defence. And all the court, looking ſtedfaſtly upon him, obſerved an extraordinary brightneſſe, upon his face; reſembling that of *Moſes*, when he came down from converſing with GOD, on mount *Sinai*; — even that *Moſes*, in whom they gloried, and againſt whom they had falſely accuſed St. *Stephen* to have ſpoken: — or as if it had been the face of an angel.

But what avail ſigns and wonders, among the obdurate and incorrigible? For, notwithſtanding the goodneſſe of his cauſe; the *miracles*, which had been worked, to ſupport it; and the luſtre, with which he now appeared; no ſooner had the *falſe witneſſes* given in their evidence, and laid ſuch grievous crimes to his charge, but *the high-prieſt*, as the mouth and præſident of the court, aſked him: "Have you heard what is laid to your charge? Are you guilty, or not guilty?"

To which, St. *Stephen* anſwered, in a long, noble, and affectionate, ſpeech, to the following purpoſe.

St. *STEPHEN*'s SPEECH.

"*My brethren, and fathers*:

"If you will permit me, without interruption, I will tell you, "with all faithfulneſſe and ſincerity, what I have ſaid. And "(by giveing you a brief ſummary of paſt *diſpenſations*, from "*Abraham*, to this day) the charge, which hath been alleged "againſt me, will appear to be groundleſſe, among all reaſona- "ble and unprejudiced perſons. For I own and acknowlege "the ſame GOD with you; and have as great a veneration, as you "can poſſibly entertain, for all the *revelations* of his mind and "will, which were made to our *fathers*, by *Moſes*, and the ſuc- "ceeding *prophets*. Acts vii. 2.

"And,

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. VII. Acts vii. 2, &c.

" And, (1.) As to changeing of poſitive rites and inſtitutions; " and paying acceptable worſhip, in one place, as well as another; " I have this to allege: *That, in different ages and circumſtances, poſitive and external rites have been different; and holineſſe was not originally confined to one particular place.* For, when a great " part of the world was over-run with *idolatry*; even *Terah*'s family not quite free from it; and *Abraham*, himſelf, either an " *idolator* [c]; or, at leaſt, in danger of being infected, by that " ſpreading contagion; then *the true* GOD apeared, in the cloud " of glory, to that great anceſtor of ours, while he was in *Ur* of " the *Chaldees*, which lieth in *Meſopotamia*, or between the *Tigris* " and *Euphrates*; that is, before he dwelt in *Charran*. [d] And (that " the knowlege and worſhip of *the true* GOD might be preſerved, " in *one family*, at leaſt) the LORD ſaid unto him, *Get thee out of " thy native country, and from among thine idolatrous kindred; and " go, into the land, which I will point out, to thee.* Upon which, " he departed, from *Chaldæa*; and dwelt, for ſome time, in *Char-" ran*; his *father Terah* accompanying him thither. And, " after his father's death, he had a ſecond order, from GOD, " to remove [e]; and then he came into the land, which you now

Ver. 2. [c] *Joſh.* xxiv. 2. The *Chaldees*, who dwelt on the other ſide of *Euphrates*, are ſaid to have worſhiped *other gods*. And *Abraham*'s father is particularly mentioned, as one of them. But, [*Rom.* iv. 5.] St. PAUL goeth farther, and calleth *Abraham*, τον ἀσεβῆ, *an ungodly perſon*, or *an idolator*. For that is the word, by which he uſually intends to ſignifie *an idolator*.

[d] Gen. xi. 31, 32. and xii. 1. and xv. 7. Joſh. xxiv. 2, 3. Nehem. ix. 7.

Ver. 4. [e] Gen. xi. 31, 32. compared with *chap.* xii. 1; 5. It has been objected " that St. *Stephen*'s account, in this place, is inconſiſtent with what is ſaid, Gen. xi. " 26; 32. For, as *Terah* was but 70 years old, when *Abraham* was borne; and " *Abraham* but 75, when he departed from *Charran*; theſe make up no more " then 145 years. But *Terah* lived to be 205. and ſo muſt have lived, 60 years, " after *Abraham* left *Charran*. Whereas; St. *Stephen* affirms, that *Abraham* did not " go from *Charran*, *'till after his father died.*" ANSWER. I would paſſe over the indecent reflections, which ſome have made, upon this ſpeech of St. *Stephen*'s; and the forced ſolutions, which others have given, of this difficulty: and would offer two ſolutions; either of which will remove the difficulty. The one, is, that, according to the *Samaritane* copy, *Terah* lived onely 145 years, and then died in *Charran*. [*See the Polyglott on Gen. xi.* 32.] The other, is, that *Abraham* was not *Terah*'s eldeſt, but his youngeſt, ſon; tho' by way of honor and diſtinction, *Moſes* has mentioned him, the firſt of the three; as being the great patriarch of the *jewiſh* nation. Gen. xi. 26, 27.] In like manner, *Shem* is mentioned the firſt of the ſons of *Noah*, [Gen. v. 32. and vi. 10 and vii. 13. and ix. 18. and x. 1. tho' *Japheth* was *Noah's eldeſt ſon*. [*See Abp Uſher's annals, in the year of the world*, 1556; 1558.] For *Haran* was *Terah*'s eldeſt ſon, who died in *Ur* of the *chaldees*, his native country; and who left a daughter, called *Milcah*, old enough to be married to her uncle *Nahor*, her father's brother

" now inhabit.[f] (In all which places, he was equally acceptable to GOD, if equally holy. And, *therefore*, *holineſſe*, *and acceptance* *with* GOD, *do not depend upon families*, *times*, *and places*.) But GOD gave him, not one foot of this *land of promiſe*, into preſent poſſeſſion. For, even there, he bought a burying-place, to bury his dead out of his ſight.[g] Yet GOD promiſed the land, as an inheritance, unto him; and that it ſhould be poſſeſſed, by his ſeed, after him; though then he had no ſon.[h] But GOD promiſed him, alſo, a ſon; and, from him, a numerous iſſue; and foretold that his ſeed ſhould ſojourn, as ſtrangers, in a ſtrange land,[i] where they ſhould be brought into a long and cruel bondage: And that their wandering about, as ſtrangers; and their being under that heavy oppreſſion, ſhould be for about four hundred years; that is, includeing their primitive unſettled ſtate, in *Canaan*; their evil treatment, from the birth of *Iſaac*, who

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. VII. Acts vii. 4, &c.

" was

brother. When, therefore, *Terah* was 70 years of age, then was *Haran* borne, being his eldeſt ſon. *Nahor*, his 2d ſon, was borne, ſome years after. And *Abraham*, his youngeſt ſon, was borne, 60 years after his brother *Haran*; and when his father, *Terah*, was 130 years of age. Now 75, added to 130, makes up 205; the age, at which *Terah* died, in the land of *Charran*. [*See Abp Uſher's annals*, *anno mundi*, 1948, *&c. See*, *alſo*, *Wolfius*, *Dr. Doddridge*, *and Wetſtein*, *on this place*. *Ludovici Cappelli critic. ſacr. l.* 3. *c.* 20. § 12. *p.* 209. *Dr. Lightfoot's works*, *vol.* 2. *p.* 666.]

[f] Probably *Canaan* was, then, not ſo univerſally given to *idolatry*, as *Chaldæa*. For there, *Abraham* met with *Melchiſedec*, who was a worſhiper of the *true* GOD. And, as he was a king, very likely his ſubjects were not *idolators*. But, in *Chaldæa*, *idolatry* muſt have had a large ſpread, when *Terah*'s family was infected. And, therefore, the calling *Abraham*, into *Canaan*, at that time, was a likely mean to keep him from *idolatry*: as it removed him, from his kindred, who would have been apt to have tempted him, more than ſtrangers; and as he was directed to a land, where *idolatry* had not then ſpread ſo much. Nay; yet farther to deter *Abraham*, GOD intimated to him, that, in ſome future generations, that very land of *Canaan* ſhould become notorious for *idolatry*; and then GOD would take it, from the inhabitants; and beſtow it upon his ſeed.

[g] Gen. xxiii. 3,—16.

[h] Gen. xii. 7. *and* xiii. 14, *&c.*

Ver. 6. [i] Gen. xv. 13. Some think, that this is ſaid, in oppoſition to their ſojourning, as ſtrangers, in the land of *Canaan*, [Heb. xi. 9.] which was not *a ſtrange land*; but *theirs*, by divine promiſe. But GOD, himſelf, teaches us, otherwiſe, Exod. vi. 4. where he calls *Canaan the land of their pilgrimage*, *wherein they* [that is, *Abraham* and his deſcendents] *had* hitherto *been ſtrangers*. For they were not, as yet, poſſeſſed of it, tho' they had a good title to it. [See, alſo, Gen. xii. 10. and xvii. 8. and xxvi. 3. and xxxv. 27. Pſ. cv. 11. 12.] This is proper to be taken notice of, in order to explane what immediately follows. [See *Wolfius*, Dr. *Hammond*, Dr. *Whitby*, and Dr. *Doddridge*, *in loc.* Bp *Patrick* on Gen. xv. 13. *Ludovic. Cappell. Critic. ſacr.* p. 210; 281.]

An Chriſt. 31. Tiber. 20. Book I. Chap. III. Sect. VII. Act. vii. 6, &c.

" was the firſt of them, and heir of the promiſe; and their long " bondage and ſlavery in *Ægypt*. [And from the cruel treat- " ment of righteous *Abraham's* more immediate deſcendents, you " may obſerve, *that temporal proſperity, and the favor of the mul-* " *titude, are not always the lot of the people of* GOD.]

" But, beſides the *prophecies*, concerning their afflictions, GOD, " likewiſe, aſſured *Abraham*, that the *nation*, which would ſo much " oppreſſe them, ſhould, at laſt, fall under great and remarkable " divine judgments; and that then, his ſeed (in about four gene- " rations, from their going down, into *Ægypt*) ſhould come out, " from thence; and ſerve him, [*the true* GOD,] in this promiſed " land of *Palæſtine*. [k] In confirmation of all which prædictions, " and promiſes, GOD gave, unto *Abraham*, the poſitive rite of *circum-* " *ciſion*; as a ſeal and token of the truth of what he had declared. " And, accordingly, afterwards, when *Iſaac* (*the ſon of the promiſe*) " was borne, he alſo was circumciſed, the eighth day from his " birth.

" But, our great progenitor, *Abraham*, was in the favor of GOD, be- " fore *circumciſion* was inſtituted. Whence it planely appeareth, " *that the divine favor is not confined, through all ages, to the ob-* " *ſervation of any one ſort of poſitive inſtitutions.* [l]

" From *Abraham*, the promiſed bleſſing deſcended, to *Iſaac*; " from *Iſaac*, to *Jacob*; and, from *Jacob*, to the twelve *patriarchs*, " the heads and fathers of the twelve tribes of *Iſrael*. And the " *prophecie*, concerning the oppreſſion of our *fathers*, in a ſtrange " land, was thus accompliſhed. The other *patriarchs*, envying " their brother, *Joſeph*, (for the prædictions, which GOD had diſ-

" covered,

Ver. 7. [k] Gen xv. 14.; 16. Exod. xii. 40, 41.

Ver. 8. [l] If St. *Stephen* had denied the charge; as there were two witneſſes, who ſwore againſt him, he had been condemned, immediately. If he had owned the charge; he would, likewiſe, thereupon, have fallen under *immediate condemnation*. If he had gone about directly to have defended the truth of what the witneſſes had alleged, againſt him, the *ſanhedrim* would not have had the patience to have heard him. As it was, he proceeded the onely poſſible way to be heard, ſo long, as 'till he had vindicated himſelf; *that is*, by laying down the premiſes; and leaving them to draw the proper inferences, from what he ſaid. Juſt as OUR LORD, in like caſes, and for the very ſame reaſon, had often ſpoken in *parables*.

I have, indeed, all along, drawn the *inferences*, which follow from St. *Stephen's* premiſes, and aſſertions; and which he ſeemeth planely to have pointed at. But, he himſelf had attempted to have mentioned them, before that incenſed audience; they would preſently have interrupted him, and ſuffered him to go no farther: as they actually did, when he came to draw the general concluſion, from all that he had ſaid.

" covered, to him, in dreams, concerning his future grandeur,) An.Chriſti
" ſold him, to ſome *Midianites* ; who carried him, into *Ægypt*, and 34.
" ſold him, there, for a ſlave. [From which inſtance, you may learn Tiber. 20.
" *to abate your hard thoughts of* JESUS *of* Nazareth ; *whom you, in* Book I.
" *like manner, through envy, delivered into the hands of ſtrangers,* Chap.III.
" *who dealt cruelly with him.* And, farther, from the treatment, Sect.VII.
" which virtuous *Joſeph* met with, you may ſee, *how holy and good* Acts vii.
" *men may be treated, in a cruel and unjuſt manner, by men* ; *and, at* 9, &c.
" *the ſame time, be highly in the favor of* GOD. And, therefore,
" it behoveth you, in the preſent caſe, to examine carefully, and
" to judge with candor. And, finally, I would have you learn,
" that *holineſſe, and acceptance with* GOD, *are not confined to any one*
" *particular country.* For] GOD ſhowed favor to *Joſeph*, in *Ægypt*,
" amidſt an *idolatrous* and wicked people ; delivering him, out
" of all his afflictions ; and induing him, with ſuch wiſdom and
" excellent qualifications, that *Pharaoh*, king of *Ægypt*, prefered
" him, to the higheſt place, in his kingdom, next to himſelf. [m]
" And GOD hath, yet more eminently, diſtinguiſhed JESUS of
" *Nazareth* ; whom you crucified ; by raiſeing him from the dead,
" exalting him to his own right hand, and committing unto him,
" all power, both in heaven and upon earth. [n] After *Joſeph*'s ex-
" altation, a famine happened, in *Canaan* ; which occaſioned our
" *fathers, Joſeph*'s brethren, to go into *Ægypt*, to buy proviſions ;
" firſt without *Benjamin*, their youngeſt brother ; and, a ſecond time,
" with him. Then *Joſeph* diſcovered himſelf to them, and ac-
" quainted *Pharaoh* with their coming. And then, he alſo ſent
" for his father *Jacob*, and all his neareſt kindred ; who (beſides
" *Jacob*, if we include the eleven wives of his ſons) amounted to
" ſeventy-five perſons. [o] So *Jacob* went down into *Ægypt*, and
" died ; as did alſo his ſons, the twelve *patriarchs*. But their bo-
" dies were removed from thence [p] ; and *Jacob* was buried in

Ver. 10. [m] Gen. xli. 39, 40. *and* xlv. 8. *and* l. 20.

[n] Acts iii. 17, 18. Matt. xxviii. 18.

Ver. 14. [o] See Dr. *Whitby*, *Wolfius*, *Poole's ſynopſis*. *and Dr. Doddridge*, on this place.

Ver. 16. [p] It is not improbable, but that the bones of the other eleven *patriarchs* might be carried, along with the bones of *Joſeph*, when the children of *Iſrael* went out of *Ægypt* ; [Exod. xiii. 19.] and be afterwards buried, along with his bones, when *Iſrael* came into *Canaan*. There was the ſame reaſon, for them, to deſire to be buried there, as there was for *Joſeph* ; that is, their firm belief, that GOD would, in due time, fulfil his promiſe, in giveing *Canaan*, unto *Iſrael*, for a poſſeſſion. [*Gen.* l. 25.

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. VII. Acts vii. 16.

" the cave of *Machpelah*, which *Abraham* had bought, of *Ephron*,
" the *Hittite*; and where both *Abraham* and *Iſaac* had been bu-
" ried, before him. [q] But the bodies of the twelve *patriarchs* were
" carried over, into *Sichem*, and buried there; in the ſepulchre, which
" *Jacob*, the deſcendent of *Abraham*, bought of the ſons of *Emmor*,
" the father of *Sichem*. [r]

" And,

l. 25. *Heb.* xi. 22.] And, accordingly, ſome of the *antient jews* affirm, that the bodies of the *patriarchs* were carried, and buried along with *Joſeph*. [See Dr. *Lightfoot on this place*, vol. 1. *p.* 781, 782. *and* vol. 2. *p.* 668.] And *Jerome*, alſo, [in *epitaphio Paulæ*] aſſerteth, that the twelve *patriarchs* were buried at *Sichem*. [*See Mr. Wetſtein in loc.*]

[q] Gen. xlvii. 30, 31. and xlix. 28,—31. and l. 13.

[r] This is a text, upon which *critics* and *commentators* have exerciſed their ſkill, for ſome ages. All, that I can do, will be to offer ſomething to alleviate the difficulty; or ſhow how the alteration might poſſibly happen. For, I think it evident, that there hath been ſome alteration, made, from the *original reading*; as this account does, at preſent differ from that of the old teſtament.

In the firſt place, ἐν μετετέθησαν εἰς Συχὲμ [*and were carried over into* Sichem] muſt be referred to [*our fathers*,] the neareſt antecedent, or nominative caſe. And, then, it will agree with what hath been obſerved, from *Jerome*, and ſome of the *antient jews*. (2.) Without a great many *ellipſes*, there can be nothing fairly deduced from this text, concerning the burial of *Jacob*. Though I have inſerted an account of it, from the old teſtament. [*Gen.* xlix. 30, 31, *and* l. 13.] (3.) The main difficulty, is, to ſhew how *Abraham* came to be mentioned, here. For *Abraham* bought the burying-place, (where he himſelf, and *Iſaac*, and *Jacob*, were buried,) of *Ephron* the *Hittite*. [Gen. xxiii. 7, &c. *and* xlix. 30.] Whereas; *Jacob* bought a parcel of ground, of the ſons of *Emmor*, the father of *Sichem*. [Gen. xxxiii. 18, 19.] And there, *Joſeph* was buried: [*Joſh.* xxiv. 32.] and probably, all the other eleven *patriarchs* along with him; as hath been hinted already.

To reconcile St. *Stephen*'s ſpeech therefore, with *the old teſtament-hiſtory*, we muſt either, (1.) Suppoſe, that *Abraham* was here deſigned for *the genitive caſe*, as it is *Matt.* i. 1. and that the word, [υἱὸς or ἔκγονος, *the ſon or deſcendent*,] is here underſtood, and ought to be ſupplied. And, then, the words would run thus; [*In the ſepulchre, which the ſon, or deſcendent, of* Abraham *bought, for a ſum of money, of the ſons of* Emmor, *the father of* Sichem.] To confirm this, it may be obſerved, that Ἅβελ [*Abel*] muſt be looked upon, as a genitive caſe, [*Heb.* xii. 24.] though τοῦ, the article, is not there præfixed. However; I confeſſe, that τὸ, or τὸν, doeth there præcede the word, *Abel*. Whereas; neither ὁ, nor τοῦ, is here præfixed to the word, *Abraham*.

That *father*, *mother*, *brother*, or *ſon*, are often left to be ſupplied, by the reader, will eaſily appear, from the following texts. Ἐμμὼρ τοῦ Συχὲμ is, in this very verſe, put for *Emmor*, the father of *Sichem*. For, [*Gen.* xxxiii. 19. and *Joſh.* xxiv. 32.] *Emmor* is aſſerted to have been the *father of* Sichem. [*Luke* xxiv. 10. *Mark.* xv. 40.] Μαρία Ἰακώβου, is put for *Mary*, the mother of *James*, [*Matt.* x. 2, 3.] Ἰάκωβος ὁ τοῦ Ζεβεδαίου ſignifieth *James*, the ſon of *Zebedee*; and Ἰάκωβος ὁ τοῦ Ἀλφαίου *James* the ſon of *Alphæus*. [See, alſo, *Mark* ii. 14. *Luke* vi. 16.] And, [*Acts* i. 13. compared with *Jude*, ver. 1.] Ἰούδας Ἰακώβου, ſignifieth *Judas*, the brother *of James*. As this was ſo uſual a way of ſpeaking, among the *jews*; why might not St. *Stephen* procede,

by

" And, when the time drew nigh; the time, appointed, for the An. Chriſti
" accompliſhment of that ſolemn promiſe, which GOD had, by 34.
" oath, confirmed unto *Abraham*; the people of *Iſrael* multiplied Tiber. 20.
" excedeingly, and grew very numerous, in *Ægypt*. And, as *Jo-* Book I.
" *ſeph* had been dead, two or three generations ago; and the king- Chap. III.
" dom of *Ægypt* transferred, to another family; they had forgot Sect. VII.
" his kind offices, to their nation; and began to envy our kindred, Acts vii.
" and to treat them cruelly and inſidiouſly; makeing their lives a 17, &c.
" burthen, through ſlavery and bondage; and uſeing them, in the
" moſt ſevere and tyrannical manner. [f] Nay; the *Ægyptians*
" thought, even to have deſtroyed them, from being any longer a
" people, by ordering their male children to be murthered, at their
" birth; or cauſeing them, afterwards, to be expoſed. In which
" perilous time, *Moſes* was borne; who was, indeed, a divinely

by giveing them the moſt brief hints of a fact, with which they, all, were ſo well acquainted; and do it, by ſuch an *ellipſis*, as they could eaſily ſupply? Eſpecially, as it ſignified nothing, to the main argument, whether *Abraham* or *Jacob*, had bought the ſepulchre? But,

2. *Bochart* hath propoſed another way, of ſolving the difficulty; which would have done much better, than the laſt, if there had been any antient *manuſcript*, *verſion*, or *father*, to countenance and ſupport it. He ſuppoſeth, that the word, *Abraham*, was firſt put in the margin, by ſome buſie *tranſcriber*, or *reader*, of the new teſtament; who thought the verb, ὠνήσατο wanted a *nominative caſe* to it:—that *Abraham* was the perſon deſigned; —— and that this word, by degrees, crept into the *text*, and gradually prevailed to be the common reading. [*Vid. Hieroz.* l. 2. c. 47.] *Knatchbul* has another ſolution, which does not appear to me ſo eaſie and natural.

Le Clerc [*in art. critic. part.* 3. *ſect.* 1. *c.* 12. § 4.] imagines " that IAB was writ, by " way of contraction, for IAKΩB, that poſſibly the I might be writ imperfectly; or, " through length of time, rubbed quite out; and that the tranſcriber took it, for the " begining of the word, *Abraham*. So IHA uſed to be writ for IΣPAHA, IAHM for " IEPOTΣAAHM, and ΔAΔ for ΔAΥIΔ." But *Wolfius* has very juſtly obſerved, that the contractions are not of ſuch antiquity, as that ſuch a miſtake ſhould thereby creep into the moſt antient copies. And that, if one tranſcriber had made ſuch a miſtake, it is a wonder that *all* the antient MSS. *verſions* and *fathers* ſhould follow him. If it be conſidered, how antient the books of the old and new teſtament are; and how often they have been tranſcribed; it will not be wondered that ſome difficulties ſhould ariſe, from the miſtakes of *tranſcribers*. Though there are very few, or none, but what may eaſily be rectified, in matters of moment. As to this, which is a fact, upon which neither our *faith* nor *practice*, no, nor even St. *Stephen*'s defence of himſelf and his doctrine, doeth at all depend; it is viſible, that the difficulty might happen, either of the two ways above mentioned; *that is*, either by a curt way of ſpeaking, or by a *tranſcriber*'s adding the word [*Abraham.*] And, therefore, it may be rectified, by either of theſe two eaſie and probable conjectures. So that no argument can hence be fairly alleged, againſt St. *Stephen*'s vindication and apology; and much leſſe againſt the *chriſtian revelation.*

Ver. 19. [f] Joſeph. Antiq. l. 2. c. 9. § 1.

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" beautiful and ingageing child.[t] And, therefore, his parents " concealed him, for three months. But when they could con- " ceal him, no longer; and he was expoſed, in the river *Nile*; " by a good providence, *Pharaoh*'s daughter happened to come by, " that way; and pitying the poor, helpleſſe, infant, ſhe took him " up; and adopted him, for her own ſon. By that mean, *Moſes* " had a moſt liberal education; being inſtructed in all the learning " of the *Ægyptians*; which was, then, one of the moſt learned " nations, upon earth. And (though he could not ſpeak fluently) " he became mighty and powerful, both in word and deed; *that is*, " his ſpeeches were ſolid and wiſe; and his actions virtuous, honeſt, " and brave.— This inſtrument of divine providence, thus remark- " ably preſerved, and qualified for the great work; haveing been in- " ſtructed in the knowlege of his being *an Iſraelite*, by extraction; " and acquainted with the principles of the religion of his renowned " anceſtors; he had his heart touched with the calamities of his " brethren, the children of *Iſrael*; and was much more intent, " upon their deliverance; than upon all the riches, and ſplendor, " of the *Ægyptian court*. And, when he was full forty years old, " he was willing to ſhow his own kindred, how ready he would " be, to aſſiſt them; when the time ſhould come, in which GOD " had promiſed to work out their deliverance. And, being ſo " much grieved, and ſo ſenſibly affected, with their calamity, he " left *Pharoah*'s court; and went to viſit the afflicted *Iſraelites*, as " they were drudging at the brick-kilns. And, there, he happened " to ſee an *Ægyptian*, who had ſubdued an *Iſraelite*; and ſeemed " planely reſolved to take away his life.[u] Upon which, *Moſes* could

Ver. 20. [t] Juſtin. Hiſtor. l. 36. c. 2. Joſeph. Antiq. l. 2. c. 9. §. 6. *Exod.* ii. 2. See note [s] 1 Theſſ. ii. 18.

Ver. 24. [u] *Exod.* ii. 11. The word is מַכֵּהוּ [*Macceh*,] which ſometimes ſignifieth, [*to ſmite, ſo as to kill.*] And the *Iſraelite* is, here, repreſented, as κατακυριευόμενον, *ſubdued in a ſtruggle*; and in immediate danger of his life. So that *Moſes* had no occaſion for a *divine impulſe*, in order to his doing this action. For; (not to mention, that then GOD would, moſt probably, have ſupported him, afterwards; and he needed not to have fled for it;) as the *Ægyptian* had got the *Iſraelite* down; and was, as appeared by all circumſtances, juſt going to kill him; *Moſes* onely defended the injured, and vindicated the innocent, when oppreſſed. A thing, which any perſon may lawfully do, at any time, or in any place, to a ſtranger; and much more to his own friend. Nay; the thing was, in itſelf, ſo far from a crime; that it was highly laudable and praiſe-worthy; and what *Moſes* would, with great reaſon, have done, to the *Iſraelite*, if he had been going, as unjuſtly, to kill the *Ægyptian*.

It is true, that juſtice could not be then had, in the *Ægyptian* court, in behalf of the *Iſraelites*. And, therefore, ſome may think, it was, in thoſe circumſtances, imprudent.

" could refrain no longer. But ran to reſcue the innocent perſon. An. Chriſti 34.
" And, in defending him, he happened to ſlay the *Ægyptian*. By Tiber. 20.
" which vigorous attempt, in their favor, [w] he, in a moſt evident
" and affectionate manner, diſcovered his readineſſe to deliver Book I. Chap. III.
" them; when the time appointed ſhould come, And he ſup- Sect. VII.
" poſed that, by ſuch zeleous and kind actions, he ſhould make Acts vii.
" the *Iſraelites* underſtand, that he was the very perſon, whom 24, &c.
" GOD had deſigned, for their captain and deliverer. But (though
" I have the greateſt veneration, for this *our excellent law-giver*; yet)
" ſo ſtupid were they, that they underſtood not.— That he might
" convince them of his concern for them, he appeared, among
" them, again, the next day. And, then, he found two *Iſraelites*
" quarrelling; whom he would gladly have reconciled; arguing
" thus with them: *Why! you two are brethren; and have other ene-*
" *mies enow. Why will you injure one another?* But he, who did
" the wrong, ſpurned at him, and thus reproached him: *What*
" *makes you ſo buſie to interpoſe, as a ruler, or judge, over us? I know*
" *your ways, better than you may imagine. Perhaps, you have*
" *a deſign to kill me; as you did the* Ægyptian, *yeſterday.* When
" *Moſes* found, that his ſlaying the *Ægyptian* was known; and that
" even his own brethren reproached him, with it; though he ran
" that hazard, in their juſt defence; he was afraid, it would come
" to the ears of *Pharaoh*, and indanger his own life. He, there-
" fore, fled into the land of *Midian.* Where (though he was a
" ſtranger, at his firſt coming) he ſoon got acquaintance; and mar-
" ried *Zipporah*, the daughter of *Jethro*, a very great man in that
" countrey. And there *Moſes* lived, 'till he had two ſons. In all
" which

prudent. But it muſt be remembered, that according to the *hiſtory*, [Exod. ii. 12.] *Moſes* uſed all proper precautions; and looked every way, to ſee, whether there was any *Ægyptian*, in ſight; before he ventured to reſcue his brother, from the hand of the oppreſſor, and from death. And, had not the *Iſraelites* themſelves blabbed it; it is highly probable, *Pharaoh* would never have known it. So that it is eaſie to vindicate, both the juſtice, and prudence, of this action of *Moſes*.

Ver. 25. [w] It doeth not appear, that *Moſes* had, as yet, any *prophecie*, to aſſure him, that he was to be the perſon, who ſhould deliver *Iſrael*. But, knowing that there was a divine promiſe of deliverance, made to, and retained in, the houſe of *Iſrael*; — that he himſelf had been extraordinarily preſerved, and educated; and that the time, of their deliverance, was approaching; he ſhowed himſelf willing to run all hazards and dangers, with *the people of* GOD, rather than continue in the ſplendor of the *Ægyptian court*; and that, when the time ſhould be fully come, he would chearfully join, and head them, in order to reſcue them, from their bondage, and cruel ſlavery.

An. Chriſti 34. Tiber. 20. " which time, he was bleſſed; and as acceptable to GOD, as he " would have been, in this land of *Canaan*.

Book I. Chap. III. Sect. VI. Acts vii. 30, &c. " Forty years after his departure from *Ægypt*, as *Moſes* was " keeping the flock of *Jethro*, his father in law, (who was *prince* " of *Midian*;) and had, one day, drove the flock, to the back-ſide " of the deſert; he came unto the mountain, called *Horeb*, or *Sinai*. " And, there, *the angel of the* LORD appeared, unto him, in *the cloud* " *of glory*, like a flame of fire, in the midſt of a buſh. And yet the " buſh was not conſumed. At the firſt view, *Moſes* wondered at " the unuſual ſight. [x] But, going towards it, to obſerve it more " narrowly, the voice of the LORD iſſued thence, ſaying, *I am the* " GOD *of thy fathers*, Abraham, Iſaac, *and* Jacob; *with whom I en-* " *tered into covenant. And I will faithfully accompliſh, all, that I* " *have promiſed to them; or to their ſeed, after them.* This unex- " pected admonition ſtruck a terror, upon *Moſes*, and a trembling; " and made him afraid to look again. But the voice added: *Put* " *off thy ſhoes. For thou now ſtandeſt upon holy ground. I remember* " *thy concern for* Iſrael. *And I my ſelf have aſſuredly ſeen*, [y] *and con-* " *ſidered, how the* Ægyptians *oppreſſe them. The ſet time for their* " *deliverance is approaching. For that reaſon, am I now come down.* " *I have choſen thee to be their deliverer. And, for this purpoſe, I will* " *ſend thee into* Ægypt.—And (ſuch was the difference between GOD's " judgment of things, and that of *our fore-fathers*; that) the very " perſon, whom they had rejected, with that ſcornful inſult, *Who* " *made thee a ruler, or a judge, over us?* That very perſon, I ſay, " did GOD ſend, as their leader and deliverer, under the guidance " and protection of *the angel*; who appeared unto him, in the " burning buſh. MOSES firſt worked *miracles* in *Ægypt*, to con- " firm his divine miſſion. And, then, lead all *Iſrael* out of *Ægypt*, " and worked more *miracles*, at the *red ſea*; and in the *wilderneſſe*, " for forty years together. But, though he was *a great prophet*, " our celebrated *law giver*, and the captain of ſalvation from the " *Ægyptian* bondage; (upon all which accounts, I greatly reverence " *him*,

Ver. 31. [x] From *Moſes* his ſuprize, it ſeemeth, that he had never ſeen *the divine glory*, before this.

Ver. 34. [y] ἑωρακὼν ἑωρακα *Seeing, I have ſeen.*] St. *Stephen* here follows the 70. which exactly anſwers to *the heb.* Exod. iii. 7. רָאֹה רָאִיתִי *raoh raithi.* But this phraſeology is not peculiar to *the hebrews*. It is uſed, alſo, in *greek* authors. Ἰδὼν εἶδον, [*Lucian. dialog.* 2. *Menel. & Proteus, ad fin.* See, alſo, *Polybius* and *Arrian*, as quoted by *Raphelius*. Conſult *Wolfius*; and compare what is ſaid, in a note on *James* v. 17.]

" *him*, and his *law*;) yet he himſelf hath intimated, that we are not An Chriſti
" to reſt in his law; but to look farther; even unto the *meſſiah*; 34.
" to whom I am now attempting to bring you. For, [*Deut.* xviii. Tiber. 20.
" 15.] *a prophet*, (ſaid *Moſes* to *Iſrael*) will the LORD, YOUR GOD, Book I.
" raiſe up, unto you, from among your brethren, like unto me; Chap. III.
" *that is*, one, who ſhall be a *ſavior*, and *law-giver*, or introduce Sect. VII.
" *a new diſpenſation*. Unto him you are obliged to attend.— Acts vii.
" That MOSES, who thus *propheſied*, was the very perſon, who 37, &c.
" was ſo emienent, in the vaſt aſſembly of *Iſrael*; and who con-
" ducted that numerous, ſtubborn, people; in their long and diffi-
" cult march, through the wide wilderneſſe; who had the preſence
" of *the angel of the* LORD, in a cloud of glory, both for his de-
" fence and direction.[z] Which angel journeyed, from place to
" place, with our *fathers*; and with which, *Moſes*, at *mount Sinai*,
" familarly converſed; *that is*, face to face, as a man with his
" friend. For he had the honor to receive *the living oracles* of
" truth; that he might impart them unto us. But, ſuch was the
" diſpoſition of *Iſrael* of old, towards the perſon, whom GOD ſent,
" with *a revelation* of his mind and will; that (notwithſtanding all
" his excellent qualifications; and the clear evidences, which at-
" tended his miſſion) *our fathers* were rebellious, and diſobedient.
" And, by the moſt unaccountable ſtupidity, and moſt amazeing
" folly, they deſired, rather to return to the ſlavery and idolatry of
" *Ægypt*; than be conducted, by him, to truth, virtue, and liberty.
" And, ſo bent were they upon this egregious folly, that even with-
" in forty days, after GOD had given them the *law*, from *mount*
" *Sinai*, in ſo tremendous a manner, they deſired *Aaron* to make
" them *idol-gods*, to go before them, and guard them, back again,
" into *Ægypt*. For, as to *Moſes*, who had brought them out of
" *Ægypt*, (becauſe he tarried, ſome days, with GOD, in the mount,
" to receive the model of their *religion* and *polity*) they pretended,
" they could not tell what was become of him.[a] AARON was ſo
" very

Ver. 38. [z] Exod. xxiii. 23. *and* xxxii. 34. Numb. xx. 16.

Ver. 40. [a] ὁ γὰρ μωσῆς — οὐκ οἴδαμεν τί γέγονεν αὐτῷ. *As for this* Moſes, — *we know not what is become of him.*] This is the phraſeology both of the 70. and of the *heb:*, Exod. xxxii. 1. This has been called putting the nominative caſe abſolute. Accordingly, I would explane, Dan. xii. 2. וְרַבִּים מִיְּשֵׁנֵי אַדְמַת־עָפָר &c. *And, as to the multitude, who ſleep in the duſt of the earth, they ſhall awake; ſome to everlaſting life; and ſome to ſhame and everlaſting contempt.* So *Daniel*'s words would appear, to be a prophecie of the general reſurrection of mankind. Which does not appear, in our common engliſh tranſlation. Many other texts might be explaned, by obſerving

An.Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. VI. Acts vi. 41, &c.

" very weak, as to comply with their requeſt. And, as the *Ægyptians* repreſented their *god, Apis*, by an image, made like an ox, or " a calf; ſo the *Iſraelites* thought to have repreſented *the true* GOD, " by ſuch an *image*; or hoped, that, to that viſible repreſentation, " they might confine his more peculiar preſence. Accordingly; " *Aaron* made an *idol*, which bore the reſemblance of *a calf*. And, " before it, they imediately began to offer ſacrifices; rejoiceing, and " danceing, before that *idol mediator*; or that ſymbol of the *divine* " *preſence*; which was the work of their own hands. [*You, there-* " *fore, are not the firſt, who have rejected the laws, which came from* " GOD; *but evidently approve yourſelves the children of your wicked* " *fore-fathers.*]

" The *Ægyptian* worſhip of *Oſiris*, under the ſpecies of a golden " bull; and of *Apis*, under the ſymbol of a living ox; are ſaid to " have been really the worſhip of the ſun and moon, the moſt glo- " rious of all the hoſt of heaven. [b] As, therefore, your *fathers*, the " *Iſraelites*, of old, were ſo bent upon imitateing the *idolatry* of " *Ægypt*, and other neighboring nations; the mind of GOD was " averſe to them; and he turned their ſin into their puniſhment; " ſuffering them to procede, from the worſhip of him, by images, " to worſhip the hoſt of heaven themſelves; *that is*, the creature, " inſtead of the creator. [c] And thus they ſtand reproved, by the " *antient prophet*; [Amos v. 25, 26, 27.] *O ye houſe of* Iſrael, *can* " *you think, that your ſacrificeing ſlain beaſts to me, for the forty years,* " *in which I miraculouſly provided for you, in the wilderneſſe, could be* " *acceptable? Or can you ſuppoſe, that I was ignorant of your unwill-* " *ingneſſe to ſacrifice unto me at all; when you willingly ſacrificed to* " *the golden calf, made by* Aaron; *aad afterwards to* Baalpeor. [d] *You* " *have,*

ſerving, that they have uſed this phraſeology. Both *Beza* and *Grotius* have repreſented it as *an hebraiſm*. But *Raphelius* hath ſhown, that it was made uſe of, by the beſt *greek* writers; ſuch as *Herodotus* and *Xenophon*. Which is confirmed by *Wolfius in loc.*

Ver. 42. [b] Selden. *de* Diis Syriis, *c.* iv. Prideaux his connection, vol. 1. p. 170, 171. 4th edit. 8vo. 1718.

[c] *Rom.* i. 21; 24. *Pſalm.* lxxxi. 11, 12. There were two ſorts of *idolatry*; namely, the worſhiping the *true* GOD, by *idol-mediators*; or terminateing their worſhip upon *falſe gods*. *Iſrael* began with the former. And, for a puniſhment, were permitted to fall into the latter.

Ver. 43. [d] There is no account, in the hiſtory of *Moſes*, of the *Iſraelites* worſhiping *Moloch*, or *Remphan*, in the wilderneſſe. And here is evidently an end of the queſtion, *ver.* 42. It ſeems, therefore, moſt likely that the prophet, *Amos*, proceded to charge them with the idolatries, of which they were afterwards guilty; and for which the ten tribes were carried into a captivity, from whence they never returned, [*See Beza, Grotius, and Dr. Doddridge.*]

" *have, alſo, ſince that, carried about, the ſhrines, in which were* An.Chriſti
" *placed the images of your god* Moloch, (or the ſun;) *and the ſtar,* 34.
" *which repreſented your god* Chiun[e]; (Remphan, or ſaturn;) Tiber. 20.
" *which ſhrines, with their images placed in them, you uſed to carry* Book I.
" *about, in a pompous proceſſion, at your feſtivals; and before which* Chap. III.
" *you uſed to worſhip your idol-gods? As a puniſhment for which* Sect. VII.
" *idolatry, you ſhall be carried captive into* Aſſyria, *beyond* Damaſ- Acts vii.
" cus, *and even beyond* Babylon. 43.

2. " *As*

[e] Compare, with this text, Jer. viii. 2. and xix. 13. He is called here *Remphan*. But he is called *Chiun*, Amos v. 26.

' *Vul-kan*, I conjecture to have come from a tranſpoſition of the vowels of בעל כיון
' *Balkiun*, the *lord Kiun*; the eaſtern idol, mentioned by one of the jewiſh prophets,
' and joined with *Moloch*, whom the Rabbins, with good reaſon, take to be *ſaturn*.
' It was cuſtomary, among the eaſterns, to add *Baal*, or *lord*, to the proper name of
' their gods; as the *latins* added *pater*, in *Jupiter*, *Marſpiter*, *Dieſpiter*, *Liber-pater*,
' *Jane-pater*, &c. [*Lucilius apud Lactant. Divin. inſtitut. l.* iv. c. 3.] The repetiti-
' on of it, was ſo frequent, before their numerous deities; that our ſacred writers
' generally mention them in the plural number, בעלים the *Baalim*, or *lords*.——
' *Vulcan*, ſais *Herodotus*, was, among the oldeſt and moſt honored of the *Ægyptian*
' gods: and, by their neighbors, the *Aſſyrians* and *Phoenicians*, was identified with
' *ſaturn* and the *ſun*; becauſe of their ſimilar nature. *Lingua Punica*, Bal *Deus*
' *dicitur: apud Aſſyrios autem* Bel *dicitur, & ſaturnus & ſol:* ſais *Servius*, on occaſion
' of *Belus*, his cup, mentioned by *Virgil*——*Bal-Kiun*, *Bul-kan*, [or *Vulcan*] is the
' *Lord-fire*, the child of the ſun; juſt as he is in *greek*, or rather *ſyriac*, ἥφαιστος
' אֲבִי אִשְׁתָּא *Father-fire*. The antients ſuppoſed he was tranſmitted to earth, in
' a ſhooting ſtar, which kindled the vulcanoes in *Lemnos*. Upon which, they built
' the fable, put in his mouth, by *Homer*. The Orphic initiations, appointing a
' god, or the attribute of a god, to every ſphere, give *Pericyonius* to the ſphere of
' *ſaturn*; which the learned *Bochart* derives from *Kiun*, his eaſtern name. The
' real wandering jew, *Benjamin*, one of the greateſt travellers of the eaſt, has this diſ-
' cription of the ſolar worſhip, in his *Itinerary*. " There is a people, ſais he, of the
" poſterity of *Chus*, addicted to the contemplation of the ſtars. They worſhip the
" ſun as a god: and the whole country, for half a mile round their town, is filled
" with great altars, dedicated to him. By the dawn of morn, they get up, and run
" out of town, to wait the riſeing ſun; to whom, on every altar, there is a conſe-
" crated image; not in likeneſſe of a man, but of *the ſolar orb*, framed by magic
" art. Theſe orbs, as ſoon as the ſun riſes, take fire; and reſound with a great
" noiſe; while every body there, men and women, hold cenſers in their hands,
" and all burn incenſe to the ſun."

' One would ſuſpect thoſe orbs to have been filled with ſome nitrous compoſition;
' and kindled, by a collection of the rays. It nicely explanes, not the ſhrine of
' *Moloch* (which is eaſily underſtood to be a portable tabernacle, ſuch as was uſed by
' the *Ægyptians*) but *the image of Kiun, the ſtar of your gods, which you have made to*
' *yourſelves*. See Amos v. 26.' [*Conſult the Letters on Mythology, p.* 89, *&c. publiſhed by Dr. Blackwall, principal of the college, at Aberdeen. See, alſo, Spencer de legib. heb. edit. Chappelow, p.* 664, *&c.*]

An. Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. VII. Acts vii. 44, &c.

2. " *As to fixed places of divine worſhip.* Beſides the hints, which " I have already given you; I would farther obſerve, that, though " *our fathers* were ſo very prone to *idolatry*, yet ſo gracious was " GOD, as to grant unto them a continual ſymbol of his bleſſed " preſence, and that of his own appointing; which reſided in the " *tabernacle*, reared by *Moſes*, according to the (*model*, or) pattern, " which GOD had ſhowed him, in the mount. Which *tabernacle*, " *our fathers*, afterwards, brought, into *this land*, under the con- " duct of *Joſhua*. For GOD aſſiſted him, to drive out the *idolatrous*, " and abominably wicked, *Canaanites*; and gave *our fathers* the " poſſeſſion. But *the tabernacle*, though built with ſuch care and " exactneſſe, was the place, where the *ſymbol* of *the divine preſence* " reſided; and towards which they were ordered to worſhip; onely " 'till the time of erecting *the temple*; *that is*, 'till a little after the " reign of king *David*; who was a perſon, that, for his deep " repentence of his two heinous ſins, and for his main conduct, " was highly approved of GOD [f]; and was deſireous to manifeſt " his zele for the worſhip of GOD, by building unto him a moſt " magnificent temple. [g] But, though GOD was pleaſed with *king* " *David*'s pious zele, yet he laid ſo little ſtreſſe upon haveing ſuch *a* " *temple*, that he would not ſuffer him to build it; becauſe he had " been a man of war. [h] And, therefore, he onely provided ma- " terials. And (according to divine direction) the building of the " *temple* was deferred to the peaceful reign of *king Solomon*, " his ſon.

" [*And you ought to conſider, that, if king* David *was not fit to* " *build the* temple, *becauſe he was a man of blood; how much leſſe fit* " *are they, that ſuch a ſtructure ſhould be continued to them, who have* " *murthered the great* MESSIAH, king David's *ſon and* LORD? And, " farther; it is evident, that *king David* and the *patriarchs* wor- " ſhiped GOD, as acceptably, before *this temple* was built. Though " I readily acknowlege, that both the *tabernacle*, and *temple*, were " erected, according to the will and appointment of GOD. And, " when uſed agreeably to the original deſign and intention of " them, I would be ſo far from ſpeaking detractingly of them; " that, on the contrary, I moſt highly reverence them.]

" But, you, certainly, ſet too great a value upon *this temple*; " when you would confine to it *the divine preſence*, and *all accep-* " *table*

Ver. 46. [f] See on Acts xiii. 22.
[g] 2 Sam. vii. 2, &c. Pſal. cxxxii. 1,—5.
[h] 1 Chron. xxii. 8, 9. *and* xxviii. 3.

" *table worſhip.* For king *Solomon*, at the dedication of it, very An. Chriſti
" juſtly acknowleged, that the preſence and favor of the moſt high 34.
" GOD are not confined to any *temple* made with hands [i]: as, alſo, Tiber. 20.
" ſaith the prophet; [*Iſa.* lxvi. 1, 2.] *Thus ſaith the* LORD, *heaven is* Book I.
" *my throne, and the earth is my foot-ſtool*; where, or *what, is the* Chap. III.
" *houſe, that you will build unto me?* (or to what particular place Sect. VII.
" would you confine my preſence? *Have not I made all things?* Acts vii.
" And am not I, the omnipreſent being, able to ſhow favor to the 48, &c.
" pious and virtuous, in one place as well as another, through-
" out the whole creation? Nay; the whole creation is a temple
" too narrow for GOD to be confined to.

" Thus have I given you a brief account of the various periods
" of *revelation*, or the ſeveral *diſpenſations* of GOD to men; from
" the time, in which *Abraham*, our renowned anceſtor, was called,
" out of *idolatry*, to the knowlege of the true GOD, unto this very
" day, when the *kingdom of the meſſiah* has begun to take place;
" — that ſeed of *Abraham*, in whom all the nations of the earth
" are to be bleſſed! And what I would have you underſtand, by
" all that has been ſaid, is this: That, in various ages and circum-
" ſtances, GOD hath made various *revelations*, and appointed diffe-
" rent poſitive inſtitutions: That temporal afflictions are conſiſtent
" with being in the divine favor; and that a temporal *meſſiah* is
" not to be expected. But that GOD, who of old laid the plan,
" for *the ſucceſſive diſpenſations*, is now going to introduce the laſt and
" beſt of them, by erecting his *ſpiritual kingdom*, under the *meſſiah*;
" who is none other than JESUS *of Nazareth*. And it is no won-
" der, that you ſhould treat him, as you did. For you are a ſtub-
" born, obdurate, people; who, though you boaſt of *the circum-*
" *ciſion of the fleſh*, yet you are uncircumciſed both in heart and
" ears, and incorrigibly bent upon your own wicked ways. You
" even reject the very means, which ought to bring you to repen-
" tence; refuſeing the gracious invitations and offers of *the ſpirit*
" *of* GOD, and treading in the ſteps of your diſobedient anceſtors.
" Which of *the prophets* have not your *fathers* perſecuted? Nay;
" they even ſlew many, who *propheſied* of the coming of that righ-
" teous perſon, the *meſſiah*; (whom *Abraham*, *Moſes*, *Iſrael*, *David*,
" *Solomon*, the *tabernacle*, the *temple*, the *law*, the *prophets*, and all
" the *paſt diſpenſations*, did unanimouſly point at; and ſome way

Ver. 48. [i] 1 Kings viii. 27. 2 Chron. vi. 18.

An Chriſti 34. Tiber. 20. Book I. Chap. III. Sect. VII. Acts vii. 52, &c.

" or other tend to præpare men for his coming. And yet, notwithſtanding all this vaſt *apparatus* of a long ſucceſſion of promiſes, prophecies, ſhadows, and repreſentations, which GOD, from age to age, hath given, to præpare you for the reception of him;) You, who ought to have received him with the greateſt affection and regard, and protected him, from any injurious treatment from others; — You yourſelves, I ſay, have baſely betrayed and wickedly murthered him. And, as your ſin is much greater than that of your *fathers*, who rejected onely *Moſes*, and the *prophets*; you may reaſonably expect (unleſſe you ſpeedily and ſincerely repent) that the judgments of GOD, which followed them, will come upon you, to the uttermoſt. Nor will it be in the leaſt wonderful, if GOD ſhould depart from you; and, what you have charged me with aſſerting, ſhould come to paſſe; *namely*, that your *city* and *temple* ſhould be deſtroyed; and your *nation* ſlain, or carried away into a long and various captivity. I have charged you with deſpiſeing, and murthering the *meſſiah*. But how ſhould you be ſuppoſed to attend to one, who came in ſo lowly and humble a manner; when the *law*, in which you ſo much boaſt, was publiſhed, in an aweful, pompous manner, amidſt troops of angels[k]; and yet you have not kept it." — —

The malice of his enemies prevented his ſaying any more. For, upon this public and home charge of diſobedience to GOD, diſreſpect to the *law* of *Moſes*, and murthering *the great meſſiah*, they were cut to the heart; and could not forbear ſhowing it, by gnaſhing upon him with their teeth. And the clamor and uproar were ſo great, that it was impoſſible to procede. — St *Stephen*, nevertheleſſe, continued unſhaken in mind, and full of *fortitude*; and, by an extraordinary impulſe and aſſiſtence of the *holy ſpirit*, he looked up; and, in a clear and lively viſion, deſcryed *the glory*, whereby GOD manifeſteth his gracious preſence, in *heaven*; and JESUS ſtanding at the right hand of that *divine glory*; namely, in a poſture, which intimated,

Ver. 53. [k] εἰς διαταγὰς ἀγγέλων. *among troops of angels.*] Vid. *Glaſſii philolog. ſacr.* p. 525. and *Grot.* in loc. Compare, alſo, with this place, *Deut.* xxxiii. 2. *Pſal.* lxviii. 17. *Gal.* iii. 19. *Heb.* ii. 2. That εἰς, with an accuſative caſe, is, in ſeveral places, put for ἐν, with an ablative, ſee on 2 Theſſ. ii. 4. *Grotius* has well obſerved that διατάσσειν is a military term. [See Judg. iii. 23. in the 70. 1 Maccab. vi. 35. 2 Maccab. xii. 20.] If the great angel of the covenant delivered the law, from *mount Sinai*, attended by troops of inferior angels, it ſeems to me to reconcile all the texts, which ſpeak of this ſubject.

intimated, that he was ready to ſupport and receive him. That diſcovery was made to him, to animate him, bravely to go through, with his approaching *martyrdom*. And, when the tumult was a little ceaſed, he cried a loud, and in a kind of tranſport: "Behold, I even now ſee heaven opened, and *the ſon of man* ſtanding "on the right hand of GOD."[l] At this, the multitude of his enemies loſt all patience; ſome drowning his voice with their clamor; others ſtopping their ears, as if he had ſpoken ſuch blaſphemy, as they were unable to bear.[m] And the whole multitude, with one accord, ran furiouſly upon him; and tumultuouſly (not upon a judicial trial, and legal ſentence; but, after the manner of their *zelotes*,) they hurried him away, out of the *city*, to ſtone him. For the execution of criminals, in the wilderneſſe, was to be without the camp. And, in imitation of that, when they ſettled in *Canaan*, they uſed to execute their criminals, without the city.[n]

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Stoneing to death was the puniſhment, appointed, in their *law*, for *blaſphemers*, and *falſe prophets*. And (upon a pretence that St. *Stephen* was guilty of one, or both, of theſe crimes) they ventured upon ſtoneing him. Though the power of life and death, in a legal and judicial manner, was taken from them, and lodged in the hands of the *romans* onely.[o]

If *Pilate*, the *roman procurator*, had called them to an account, for ſuch a riot and murther; the leading men among the *jews* would have been very ready to allege, "that they were going onely to "try him, according to their *law*: but that he ſpoke ſuch intole-"rable blaſphemy, as that the populace fell upon him, and ſtoned "him, before they had proceded to paſſe any ſentence upon him." Nay; ſuppoſe farther, that *Pilate* would not have been put off, with that pretence; but had puniſhed ſome of the *jews*, for putting St. *Stephen* to death; without leave obtained, from him, upon a legal trial; they would not have failed to have complained, when *chriſtianity* ſhould afterwards have ſpread, and made a noiſe in the world:

Ver. 56. [l] *Iſa.* vi. 1. compared with *Dan.* vii. 13, 14.

Ver. 57. [m] The *jews*, about this time, when they apprehended that any perſon ſpoke blaſphemy, made no ſcruple of ſtoneing him, immediately, without any trial. [See *John* v. 17, 18. *and* viii. 58 59. *and* x. 30,—39. and Dr. *Lardner*'s *Credibility*, &c. part. 1. p. 70. 2d. edition; p. 117. 3d. edition.]

Ver. 58. [n] Levit. xxiv. 14; 23. Numb. xv. 35. Deut. xvii. 5. 1 Kings xxi. 13. So JESUS ſuffered, without the city *Jeruſalem*. [John xix, 17; 20. Heb. xiii. 12, 13.]

[o] John xviii. 31. See Dr. *Lardner*'s *Credibility*, &c. part 1. p. 69, &c. 2d. edition; p. 116, &c. 3d. edition.

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world: "Why! we apprehended ſome of the moſt active *chriſti-*
"*ans*, and indeavored to ſuppreſſe them, and to put a ſtop to their
"increaſeing. But you puniſhed us for it. And they now ſpread,
"by your connivance and protection." But *Pilate* (as hath been already obſerved) had done ſuch things, himſelf, that he ſtood in awe of the *jews*; and dared not to call them to an account, even for ſome of the greateſt and moſt notorious crimes. Nor would the providence of GOD permit the *jews*, to have ſuch a plea, againſt *chriſtianity*; as if it wanted to be ſupported by the *ſecular arm*.

The manner of their ſtoneing perſons, was thus: [p] "A cryer
"went before him, who was to die; proclameing his name, his
"crime, and who were the witneſſes againſt him. When they
"were come, within two or three yards of the place of execution;
"they ſtripped the criminal naked; except a ſmall covering, for
"decency, about his midle. The place of execution, from which
"they threw down the malefactor, was above twice the height of
"a man. Upon which, he was made to aſcend, with his hands
"bound. When he was aſcended, the witneſſes laid their hands
"upon him, [q] and then ſtripped off their upper garment, that they
"might be fitter for going through the execution." [And the witneſſes, who ſtoned *Stephen*, committed their upper garments, to the cuſtody of a young man, whoſe name was *Saul*. We ſhall have occaſion to ſpeak of him, hereafter, more at large. It will be ſufficient, at preſent, to ſay, that he was glad of the office; and pleaſed, indeed, with any thing, which moleſted the *chriſtians*, to whom he had then the greateſt averſion.] "From that high
"place, one of the witneſſes threw down the criminal; and daſhed
"his loins againſt a great ſtone; which was laid there, for that
"very purpoſe. If that killed him not; then the other witneſſe
"threw, from the ſame height, a great ſtone upon his heart, as he
"lay on his back, and was ſtuned with the fall. If that diſpatched
"him not; then all the people fell upon him with ſtones, 'till he
"died." St. STEPHEN, in the midſt of all this popular fury, and ſuch cruel treatment, ſhowed his dying behavior to be as remarkable, as the latter part of his life had been. For, notwithſtanding their rage and virulence, he, with great compoſure, prayed; "LORD JESUS

[p] See what Dr. *Lightfoot* [vol. 1. of his works, p. 280.] hath quoted from the *Talmud*; and other *commentators* upon this place, from other antient *jewiſh authors*. See, alſo, *Ainſworth* on *Lev.* xx. 2. and xxiv. 23.

[q] Deut. xiii. 9, 10. *and* xvii. 7.

"JESUS (the true CHRIST, or *meſſiah*) receive my ſpirit." [r] And then, makeing a ſhift to get upon his knees, in the midſt of them, he moſt meekly and charitably, in imitation of his *great* LORD and MASTER, [s] cried aloud: "LORD, lay not this ſin to their charge, "ſo as to puniſh them according to the weight and aggravation "of it: but yet lead them to repentence, and grant them full re- "miſſion." [t] And, haveing ſaid ſo, he compoſed himſelf to die, like one falling aſleep. And, by his firſt undergoing a violent death, in defence of *chriſtianity*, he hath obtained the honorable name, and memorial, of *the firſt chriſtian martyr*.

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The *jews*, who came up, from diſtant countries, to worſhip GOD at the *temple*, were called *devout perſons*. [u] A number of them had, ſince their laſt coming up to *Jeruſalem*, imbraced the *chriſtian religion*. And St. *Stephen* had, perhaps, been one of *thoſe devout perſons*; though (moſt probably) he had been a more early convert to *chriſtianity*, and one of the hundred and twenty. Notwithſtanding his haveing been ſtoned, as *a falſe prophet*, and a blaſphemer, when *chriſtianity* was fallen under the pupolar odium; yet he had not the burial of a malefactor. But ſome of thoſe pious and *devout* men, who had alſo imbraced the *goſpel*, even in the height of the rage of the *jews* againſt him, ventured to teſtifie their great eſteem of the *proto-martyr*. For they took away his body, from the place, where the people had covered him with ſtones; præpared for him a decent funeral; honored him with their preſence. Nay; and even carried his body to the grave, where they made great lamentation over him. [w]

Acts viii. 2.

Ver. 59. [r] As to praying to our lord Jeſus Chriſt, [ſee on 1 Theſſ. iii. 11.] So our dying lord had committed his ſpirit, into his father's hands. Luke xxiii. 46.

Ver. 60. [s] Luke xxiii. 34.

[t] This prayer of St. *Stephen* was heard, and remarkably anſwered in the converſion of *Saul*.

Ver. 2. [u] Ἄνδρες εὐλαβεῖς, Acts ii. 5. *Dr. Doddridge* is miſtaken, when he ſais, that "I thought (with Dr. *Hammond* and Mr. *Baxter*) that the perſons, who "are here called *devout men*, were *proſelytes*; and that I, alſo, imagined St. *Stephen* "to have been *a proſelyte*." I do not know that I ever thought, much leſſe aſſerted, any ſuch thing.

[w] Gen. l. 10.

CHAP.

An. Chriſti 34. Tiber. 21.

Book I. Chap. IV. Acts viii. 1.

CHAP. IV.

Of the firſt removeal *of the* goſpel *from* Jeruſalem *and particularly of it's ſpreading over* Judæa. *The character and behavior of* Saul *of* Tarſus. Acts viii. 1,——4.

WITH St. *Stephen*'s life, ended the great harveſt of the *jews*, at *Jeruſalem*. In that city, firſt of all, (though they had perſecuted and murthered him) JESUS ordered his APOSTLES to begin and preach the *goſpel*. And GOD, in his good providence, permitted the *chriſtians*, there, to keep together, 'till many of them had learned the *ſcheme of chriſtianity*, from the APOSTLES, who were the onely perſons, that had received it, from OUR LORD JESUS CHRIST. But, when divers of the *chriſtians* were well inſtructed, by the APOSTLES; and had received *ſpiritual gifts* and *miraculous powers*, themſelves, (though in an inferior degree) they became capable of ſpreading *chriſtianity*. And, then GOD permitted them to be diſperſed; that they might go and plant it, in other places. For, the *perſecution* did not ceaſe, with the *martyrdom* of St. *Stephen*; but grew, and raged with the more violence. He had charged the *jews*, with the murther of the *meſſiah*; as their wicked *fore-fathers* had murthered the *prophets*, who had *prophefied*, before-hand, of his coming. And he had alſo accuſed them, of breaking the *law of Moſes*; for which they pretended ſo high a veneration. But, above all, the ſpreading of *chriſtianity* had ſtruck, ſo much, at their unjuſt *authority* over the people; that the leading men, at *Jeruſalem*, as they had ſucceded in cutting off St. *Stephen*, reſolved upon nothing leſſe, than the deſtruction of the whole *ſect* of the *chriſtians*. Among their moſt violent perſecutors, there was a young man, whoſe name was *Saul*. It hath been, already, obſerved of him, that the falſe witneſſes, who ſtoned St. *Stephen*, committed their upper garments to his cuſtody, 'till they had finiſhed the execution. And he was not averſe to the office. For he heartily approved of that cruel treatment of the *firſt martyr*; and would have been glad to have cruſhed the *chriſtian religion* intirely.

tirely. He was borne at *Tarſus*, the chief city of the province of *Cilicia*. His parents were both of them *hebrew jews* [a]; and his father, who was of the tribe of *Benjamin*, was a *freeman of Rome*. How he came by his freedom, I have not found any ſatisfactorie account. But, as *Saul* was the ſon of a *freeman*, he was *free-borne*. To that freedom were annexed ſeveral great privileges; which he afterwards did not fail to inſiſt upon, where-ever it could be of any ſervice to him. He was, moſt probably, educated, in his younger days, in *Tarſus*, his native city; where, as *Strabo* [b] obſerveth, there were ſeveral ſchools and ſcholars, not at all inferior to thoſe of *Athens*, or *Alexandria*. And, where the *gentiles* had ſuch ſeats of learning, the *jews* very often received ſome advantage thereby. That was, very likely, the place, where *Saul* attained his ſkill, in the *greek literature*. For that he was no ſtranger to their *philoſophy*, and *poetry*, appeareth from his quoteing *Aratus*, [c] (who was of the ſame province of *Cilicia*;) *Menander*, [d] and *Epimenides*. [e] From *Tarſus*, he went to *Jeruſalem*; where he was entered into the ſect of the *phariſees*, and ſtudied the *law of Moſes*, together with the *traditions of the elders*. By ſitting at the feet of *Rabbi Gamaliel*, and uſeing great diligence and application, he made a progreſſe, in the *jewiſh* learning, beyond moſt of his equals in age and ſtanding. He is ſaid to have *ſate* at the feet of *Gamaliel*. For (according to the *jewiſh* cuſtom) the maſters *ſate* upon a ſeat, raiſed pretty high; and their ſcholars uſed *to ſit*, at their feet, upon mats, or upon the ground. In alluſion to which, *Mary*, the ſiſter of *Martha*, is ſaid to have *ſate at* OUR LORD'S *feet, and to have heard his words*. [f]

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But, beſides a learned education, *Saul*'s parents had him, alſo, inſtructed in an handicraft trade. This might be done, partly, for an innocent and uſeful amuſement, in his leiſure hours. But, principally, for an honeſt ſupport: if, in the various viciſſitudes of life, ſuch ſupport ſhould be wanted. It was then ſo common, even for perſons in rich and plentiful circumſtances, to bring up their children, in that manner, as that it was a *maxim* among the *jews*;

Ver. 1. [a] *Father Simon* [in his *critical hiſtory of the old teſtament*, book 2. p. 121.] ſais, "By the *helleniſt jews*, are meant, all the *jews*, who ſpoke *greek*, in what place "ſoever they lived, even in the territories of *Jeruſalem* or *Babylon*," &c. In like manner, they might be called *hebrews*, who ſpoke the *hebrew* tongue, in whatſoever place they lived; even tho' in *græcian* cities, ſuch as *Tarſus* is acknowledged to have been. [See what is ſaid, more at large, on *Acts* vi. 1.]

[b] *Lib.* 14. *Wetſten in loc.* [c] Acts xvii. 28. [d] 1 Cor. xv. 33. [e] Tit. i. 12. [f] Luke x. 39.

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"He, who did not bring up his ſon to a trade, did, in effect, teach "him to be a thief." And, indeed, no man knoweth to what ſtraits he, or his children, may be reduced; whatever his preſent circumſtances are. — *Saul*'s trade was to make tents of linen, or of ſkins; ſuch as, in thoſe hot countries, they ſometimes lived in, dureing the ſummer ſeaſon; ſuch as, travelers made uſe of; where they had no houſes, nor caravanſaries to lodge in; and ſuch, as ſoldiers lodged in, when incamped in the field. It were eaſie to multiply inſtances, in other ages and nations, of princes, prieſts, and perſons of great eminence, who have been ſkilled, and worked with their own hands, in agriculture, carving, and other meaner handicraft trades. Whereby it would appear that *Saul*'s caſe was not ſingular; nor his education, the meaner, nor leſſe liberal, upon that account.

It is a matter of ſome difficulty, to ſettle the *chronology* of St. *Stephen*'s martyrdom, and *Saul*'s converſion. One would be apt to think, that, if *Saul* had been ſtudying under *Gamaliel*, dureing the time of OUR LORD'S perſonal miniſtry, here upon earth; and had heard of his fame; one of ſo much warmth of temper, and diſtinguiſhed zele, would have inquired into the facts; and been curious, either to ſee OUR LORD, and acknowlege him for the *meſſiah*; or to oppoſe him, as an *impoſtor*. And much more, after CHRIST'S reſurrection, would one have expected him, either to have imbraced *chriſtianity*, or to have appeared more early againſt CHRIST'S *diſciples*; — if he had been, all the while, at *Jeruſalem*; and knew, how much, their numbers daily increaſed. Theſe things may, perhaps, make ſome incline to think, that he had formerly ſate, at the feet of *Gamaliel*; but that, of late years, he had returned, to his native country; and never heard any thing, of certainty, concerning *chriſtianity*, 'till he came up to *Jeruſalem*, upon ſome *great feſtival*, a little before the death of the *proto-martyr*. But, on the other hand, it muſt be acknowleged, that, then, he muſt have been grown up, to maturity; and have finiſhed his ſtudies, for ſome time. And, upon that ſuppoſition, one cannot eaſily account for ſo zeleous a *jew*'s neglecting to go up, to *Jeruſalem*, at the *great feſtivals*; where he muſt have ſeen, and heard, as much, or more, of the *chriſtians*, than at any other time. I, therefore, according to the plane hints, which he himſelf hath given us, [*Acts* xxii. 3. *and* xxvi. 4, 5. *Gal.* i. 14.] do apprehend, that *Saul* was borne at *Tarſus*, and ſpent his childhood there. But that, in his early youth, and as ſoon as ever he was capable of it, he was removed to *Jeruſalem*; to ſtudy in that city; and continued his ſtudies, there, 'till

about

about this time. But that, by reaſon of his unripe age, he had not, before, appeared, in the world; nor ever attempted to inquire into the truth and reaſonableneſſe of the *chriſtian religion.* — However; now, he comes out, with all the warmth of his own natural temper, the fire of the *academy*, and the zele, and bigotry, of a *pupil* to the *phariſaical doctors.* An. Chriſti 34. Tiber. 21. Book I. Chap. IV. Acts viii. 1.

Accordingly; we find, [*Acts* vii. 58.] that he is called, *a young man:* poſſibly, not much (if any thing) above twenty years of age. And what, in part, ſeemeth to confirm this, is, that OUR LORD would not conſtitute him an APOSTLE, 'till he had been, about nine years, a *chriſtian*, and a *prophet.* For his age might not be ſufficient, for an office of ſuch weight and dignity, any more than his acquaintance with *chriſtianity.* — *Commentators* have, indeed, been unwilling to take the word νεανίᾳ, [*young man,*] Acts vii. 58. in it's proper and uſual meaning: becauſe, from *Philemon*, ver. 9. they have gathered, that he was *an old man*, in the year 63. Whereas; if, in the year 35, he was, onely, about twenty; in the year 63, he would ſcarce be fifty. And, under fifty, he could not call himſelf, with any great propriety, *Paul the aged.* In *anſwer* to all which, I would obſerve, that the word πρεσβύτης, which we tranſlate *the aged*, [Philem. ver. 9.] doeth ſometimes ſignifie *an ambaſſador.* And, if the word ever ſignifie ſo, it is moſt probable that St. PAUL deſigned it, in that ſenſe; as he uſed the like expreſſion, and repreſented himſelf as acting the *ambaſſador* for GOD. [2 *Cor.* v. 20.] Or, πρεσβευτὴς, which commonly ſignifies *an ambaſſador*, might be the original reading, [*Philem.* ver. 9.] And by the omiſſion of the ſmall letter ε, might be changed into πρεσβύτης, which is the preſent reading. For in his *epiſtle* to the *Laodiceans*, (commonly called *the epiſtle to the Epheſians*,) he calls himſelf *an ambaſſador in bonds.* [*Eph.* vi. 20.] Now that *epiſtle* was writ, about the ſame time; and ſent along, with the *epiſtle to Philemon.* — To which, it may be added, that there is no other inſtance, in all his writeings, of his calling himſelf PAUL *the aged.* [g]

As I ſuppoſe OUR LORD's miniſtry to have continued, onely, two years and a half; and that *Saul* did not imbrace *chriſtianity*, 'till the year 35; I, by this mean, remove his *converſion* to a greater diſtance from CHRIST's aſcenſion, than the *chronologers* commonly do. Though, as to the year of his converſion, and in the ſuccedeing hiſtory of him, and of the *chriſtian church*, I (generally ſpeaking) fall in

[g] See this diſcuſſed, more at large, in note [e] on *Philem.* ver. 9. 2d. edition.

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in with the chronology of biſhop *Pearſon*; which ſeemeth, now, to have the moſt univerſal approbation.

And, what confirmeth me, that we fix the converſion of *Saul*, in the right year of the *chriſtian æra*, is, the time and occaſion of the ceaſeing of the perſecution; of which we ſhall ſpeak, more particularly, hereafter. For *Joſephus* [h] hath informed us, that, for two years after his acceſſion to the empire, *Caius* behaved very well. But, in the third year, he ſent *Petronius*, into *Judæa*, with orders to ſet up his ſtatue, in the temple; and to deſtroy the whole nation, if they oppoſed him. That put the *jews* into a great conſternation; and, moſt probably, occaſioned their ceaſeing to moleſt the *chriſtians*, that they might look after their own ſafety. If, therefore, that happened in the begining of the third year of *Caius*, it will fix *Saul*'s converſion, in the twenty-ſecond year of *Tiberius*. For, from his converſion, to the ceaſeing of the perſecution, was a little above the ſpace of three years; as appeareth from his own account. [i]

So violently did the perſecution rage, ſoon after the martyrdom of St. *Stephen*; that (except the twelve APOSTLES) all the leading men, among the *chriſtians*, were diſperſed, far and wide: Some of them traveling through the regions of *Judæa*, and *Samaria*; others to *Damaſcus*, *Phœnicia*, the iſland *Cyprus*, and to ſeveral parts of *Syria*. [k] The twelve APOSTLES did, indeed, with great wiſdom and bravery, tarry ſtill at *Jeruſalem*, [l] to aſſert and maintain the perſecuted intereſt; and to conſult how they might beſt ſute all the riſeing, and unforeſeen, emergencies of the *church*, in that it's tender and infant ſtate.

In the height of this perſecution, *Saul*, fluſhed with the blood of St. *Stephen*, grew outrageous, makeing dreadful havock among the *chriſtians*. And (as he had licence from his ſuperiors [m]) he hunted them, from place to place; breaking violently into their houſes; dragging them away, to priſon, without mercy; and ſcourging them in the ſynagogues, 'till he compelled them to blaſpheme the *name* of JESUS,

[h] *Antiq.* l. 18. c. 7. § ult. & c. 8. §. 2.

[i] Gal. i. 15,——18. *and* 2 Cor. xi. 32, 33. compared with what St. *Luke* ſais, *Acts* ix. 25,——31.

[k] See CHRIST's direction, *Matt.* x. 23.

[l] In *Beza*'s antient copy, commonly called *the Cambridge manuſcript*, there is an addition to *ver.* 1. πλὴν τῶν ἀποστόλων, [οἱ ἔμειναν ἐν Ἱερουσαλὴμ] *beſides the* APOSTLES, [*who remained in* Jeruſalem.]

[m] Acts xxvi. 9, 10.

JESUS; not ſpareing even the weak and tender ſex. — So furious and cruel doeth *bigotry* and *perſecution* render men; even beyond what often happeneth in battles and ſieges! — But all this tended, onely, to diſperſe them, and ſpread *chriſtianity* the more. And, in the firſt place, ſuch, as the *perſecution* drove, from *Jeruſalem*, planted it in ſeveral other towns and villages of *Judæa*. An. Chriſti 34. Tiber. 21. Book I. Chap. V. Sect. I. Acts viii. 5.

CHAP. V.

Of the ſecond removeal, which the goſpel *made, from* Jeruſalem; *or of it's being planted in* Samaria. Acts viii. 5, — 25.

SECT. I.

An account of the antient difference between the Jews, *and the* Samaritanes.

AFTER OUR LORD himſelf had preached, in *Jeruſalem*,[a] he went and preached in *Judæa*;[b] and then in *Samaria*[c]. Juſt before his aſcenſion, he ordered his APOSTLES, to tarry at *Jeruſalem*; 'till the pouring down of the *holy ſpirit*; and intimated, that then they were to be his witneſſes; firſt in *Jeruſalem*; then in *Judæa*; and, after that, in *Samaria*.[d] And (though OUR LORD himſelf, as *meſſiah* of the *jews*, or APOSTLE and *miniſter of the circumciſion*, preached in perſon, onely *to the loſt ſheep of the houſe of Iſrael*; yet) he farther ordered his APOSTLES, that they ſhould ſpread the *goſpel* to the uttermoſt parts of the earth. This order they obeyed; and that in the very method præſcribed by OUR LORD. For, *chriſtianity* had begun at *Jeruſalem*, as the *prophets* had prædicted, and CHRIST had commanded. And it had ſince ſpread, among the *jews*, in other towns and villages of *Judæa*. — The next removeal, therefore, was to *Samaria*; whither it was carried, upon this occaſion. The *chriſtians* kept together, at *Jeruſalem*, 'till many of them had learned *the ſcheme of the goſpel doctrine*, from the APOSTLES. But the late perſecution had diſperſed them, into ſeveral places;

Ver. 5. [a] John ii. 13, *&c.* [b] John iii. 22. [c] John, *chap.* iv. [d] Acts i. 8.

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places; whither they fled for ſafety; and, among the reſt, ſome fled to *Samaria*. That we may obſerve the ſuteableneſſe of this gradation; and how proper *an introduction* it was, to the converſion of *the devout gentiles*, who were to be converted the next; let us carefully conſider, how things ſtood, between the *jews*, and the *ſamaritanes*.— Some time after the ten tribes had revolted, from the houſe of *David*; even in the thirty-firſt year of *Aſa*, king of *Judah*, began *Omri* to reign over *Iſrael*. Six years he reigned in *Tirza*.[e] And then he bought the hill of *Samaria*, of *Shemer*, for two talents of ſilver; on which he built a city, and called it *Samaria*, from the name of *Shemer*, of whom he had bought the ground. From that time, it became the capital city, for the kings of *Iſrael*; 'till *Shalmanezer*, king of *Aſſyria*, came, with an army; and (after a three years ſiege) took the city, and carried captive the ten tribes of *Iſrael*; diſperſing them, in *Media*; that they might not revolt any more.[f] *Eſerhaddon*, the grandſon of *Shalmanezer*, who is called *Aſnappar*, [Ezra iv. 10.] ſucceded his father *Sennacherib*, in the kingdom of *Aſſyria*. Haveing inlarged his dominions, and augmented his ſtrength, by ſeizeing upon *Babylon* and *Chaldæa*; he marched, with a great army to recover, what his father had loſt, in *Syria* and *Palæſtine*.[g] And then he took captive moſt of the few *Iſraelites*; whom his grandfather had left, in the land of *Iſrael*; carrying them away, into *Babylon* and *Aſſyria*. And, to plant the country, he brought people, from *Babylon*, *Cuthah*, *Ava*, *Hamath*, and *Sepharvaim*.[h] But they, being an *idolatrous* and a very wicked people, were at firſt moleſted, by lions; and many of them devoured by them. To prevent which calamity, *Eſerhaddon* ſent, among them, a prieſt, from among the *jews*, whom his grandfather had carried away captive; who inſtructed them in the knowlege of the GOD of *Iſrael*.[i] For, they looked upon him, as the GOD of that particular country; who would not be appeaſed, unleſſe he was worſhiped by it's inhabitants. Theſe new inhabitants received the name of *ſamaritanes*, from the country which they planted. And, from that time, they worſhiped *the true* GOD, together with their *idol-gods*; 'till *Nehemiah*, intent upon a reformation, at *Jeruſalem*, inſiſted upon it, that ſuch of the *jews*, as had married women of other nations, ſhould, according to the *law of Moſes*, put them away;

e 1 Kings xvi. 23, 24. f 2 Kings xvii. 5, 6. *and* xviii. 9, 10, 11, 12.
g 2 Kings xix. 35. *and* 2 Chron. xxxii. 21.
h That this was done by *Eſerhaddon*, ſee *Ezra* iv. 2. 10. See alſo *Prideaux's Connection*, &c. vol. 1. p. 30. 4th edition, 8vo. 1718.
i 2 Kings xvii. 24. —— 29.

away; leſt they ſhould prove a ſnare to them, and intice them to *idolatry*.[k] Some refuſed to part with their wives; and them *Nehemiah* baniſhed. Among whom was a ſon of *Joiada*; the ſon of *Eliaſhib*, the high-prieſt; whom *Joſephus* calleth *Manaſſeh*. He had married *Nicaſo*, the daughter of *Sanballat*, the *Horonite*, who was deputy-governour of *Samaria*;[l] to whom he fled; and ſeveral *jews* along with him, upon the like occaſion. *Sanballat* obtained leave of *Darius Nothus*, king of *Perſia*, (to whom *Samaria* was then in ſubjection,[m]) to build, upon *mount Gerizim*, a temple, like to that, at *Jeruſalem*; and there to make *Manaſſeh*, his ſon in law, *high-prieſt*. From that time, *Samaria* became the common refuge for the vagabond *jews*. And, if any of them were called to an account for the breach of the *jewiſh law*, eſpecially in it's rituals, ſuch as the eating forbiden meats, the breaking of the ſabbath, or the like; they preſently fled over to *Samaria*; and there they were kindly received.[n] The *ſamaritanes*, by this mean, became a mixed people; conſiſting partly of *jews*, and partly of the poſterity of that people, whom the kings of *Aſſyria* had planted there. However; by haveing a temple, and the *law of Moſes*, and ſo many *jews* among them, they forſook their idolatry, and conformed to the *law of Moſes*; but are ſaid not to have received *the prophets*, nor regarded *the traditions of the elders*.

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This quarrel was, indeed, of an old ſtanding. And, when it was once begun, ſeveral things helped to aggravate and inflame it. The *ſamaritanes*, in the firſt place, had, in poſſeſſion, the land of *Iſrael*; that belonged to the kindred of the *jews*, the ten tribes, which were carried captive into *Aſſyria*. They had oppoſed *Nehemiah*, and his aſſociates, in the building the temple at *Jeruſalem*, and repairing the walls thereof.[o] On the other hand, the tribute of *Samaria* was aſſigned, firſt by *Cyrus*, and afterwards by *Darius*, kings of *Perſia*, towards repairing the temple at *Jeruſalem*, after the *Babyloniſh captivity*; and for the furniſhing the *jews* with ſacrifices; that oblations and prayers might be daily offered up, for the king, the royal family, and the whole *Perſian empire*.

[k] Nehem. x. 30. *and* xiii. 23, *&c.* Exod. xxxiv. 16. Deut. vii. 3.

[l] Joſeph. Antiq. l. 11. c. 8. § 2. Neh. xiii. 28.

[m] *Joſephus* (*Antiq. Jud.* l. 11. c. 8. § 4.) through a great defect among the *jews*, in the chronology of the *Babylonian*, and *Medo-Perſian*, empires, aſcribes this grant, to *Alexander the great*. Whereas; according to the moſt exact *chronology*, it muſt have been a grant of *Darius Nothus*, almoſt an hundred years, before the *Perſian empire* was conquered, by *Alexander the great*. [See Sir *Iſaac Newton's chronology*, p. 357, 365. *Prideaux's connection*, vol. 1. p. 410, *&c.* 4th edit. 8vo. printed 1718.]

[n] Joſeph. Antiq. Jud. l. 11. c. 8. § ult. [o] Nehem. iv. & vi.

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empire.[p] That contribution, the *ſamaritanes* abhorred, as an indignity. And yet, when they made application to get it off, they were reproved, and were commanded to continue it. The author of the book of *Eccleſiaſticus*,[q] in reckoning up the nations, that were moſt odious to the *jews*, mentions them that ſate upon the mountain of *Samaria*; and the *fooliſh people, who dwelt in* Sichem; as "thoſe, "who were the moſt odious and deteſtable: A nation, that his heart "abhorred, and who deſerved not to be accounted a nation." In one word, they did not omit any occaſion, on either ſide, to teſtifie their diſlike of one another. And thus it too often happens, between different *religious ſects*, when they quarrel for any time. Every thing widens the breach: and the nearer they come to one another, in general, in their doctrine, diſcipline, and worſhip, the more furiouſly and violently they contend, for their own little peculiarities, and party-diſtinctions.

But what moſt of all incenſed the *jews*, was, the above-mentioned *ſchiſm* and *apoſtaſy* of *Manaſſeh*, and his companions; who had erected a temple and an altar, upon *mount Gerizim*, in direct oppoſition to that at *Jeruſalem*: allegeing, that, as ſome of the *patriarchs* had worſhiped upon *mount Gerizim*;[r] — as GOD ordered the bleſſings to be pronounced, from thence, upon *Iſrael*, when they came out of the *land of Ægypt*;[s] —and as *Joſhua* had accordingly cauſed the bleſſings of GOD to be pronounced from thence;[t] — therefore, that muſt be the place, where men ought to worſhip. Nay; they had not ſcrupled to corrupt the five books of *Moſes*, to countenance their building a *temple*, there; and foiſted in a *paragraph*; wherein GOD is repreſented, as pointing out *mount Gerizim*, for the place, where he would have his *temple* built,[u] and where men ought to worſhip him.

But

[p] Joſeph. Antiq. Jud. l. 11. c. 4. § 9. [q] Ecclus. l. 25, 26.

[r] Gen. xii. 6, 7. *and* xiii. 4. *and* xxxiii. 18, 19, 20. [s] Deut xi. 29. *and* xxvii. 11, 12. [t] Joſh. viii. 33.

[u] The *ſamaritanes* alleged that *Joſhua*, on his haveing paſſed the river *Jordan*, built an altar, on *mount Gerizim*, of twelve ſtones, taken out of that river, in his paſſage; according as GOD had commanded, by *Moſes*. [Deut. xxvii. 2, —— 7.] And this, they hold to be the very altar, upon which they ſtill ſacrifice, on that mountain, to this very day. But, to make out this laſt part of the argument, and thereby procure the greater veneration to *mount Gerizim*, and their place of worſhip thereupon; they have been guilty of a very great prevarication, in corrupting the text. For, whereas the command of GOD is, [*Deut.* xxvii. 4, 5.] that they ſhould ſet up the altar, upon mount *Ebal*, they have made a ſacrilegious change, in the *text*; and inſtead of *mount Ebal*, have put in *mount Gerizim*, the better to ſerve their cauſe, by it. This corruption, the *jews* loudly charge the *ſamaritanes* with. And they, as loudly, retort it upon them; and ſay, that the *jews* have corrupted the *text*, in that place, by putting

But (beſides their receiveing all *apoſtate jews*, and interpolateing the *ſacred writeings*) the *ſamaritanes* were ever ready to ſhow their contempt, to ſuch as worſhiped, at *Jeruſalem*; or to do any indignity, that they could, to the *temple* there. Of the former, we have one

putting *mount Ebal*, in their copies, where it ſhould be *mount Gerizim*; and bring this argument for it; that *mount Gerizim*, haveing been the mountain, on which the *bleſſings* were to be declared: and *mount Ebal* appointed for the place, from whence the *curſes* were to be denounced; the *mountain of bleſſing* was very proper, and the *mountain of curſing* very improper, on which to build an altar to GOD. [*See* Maundrel's *travels*, 3*d edition*, 8vo. p. 60.] But, notwithſtanding this allegation, in their behalf; all other *copies*, and *tranſlations*, of the *pentateuch* make againſt them, and prove the corruption to be on their ſide. And it very much aggravates their guilt, herein; that they have not onely corrupted the *ſcriptures*, in this place; but have alſo interpolated them, with the following corruption: For, *Exod.* xx. after the tenth commandment, they have ſubjoined the following words, taken out of the xith and xxviith *chapters* of *Deuteronomy*. "And it ſhall be, when the LORD, thy GOD, hath brought "thee, into the land of the *Canaanites*, whither thou goeſt to poſſeſſe it; that thou ſhalt "ſet up two great ſtones, and plaiſter them with plaiſter; and thou ſhalt write, upon "theſe ſtones, all the words of this *law*. And it ſhall be, when you are gone over "*Jordan*, that you ſhall ſet up theſe ſtones, which I command you, this day, in "*mount Gerizim*. And thou ſhall build, there, an altar, unto the LORD, thy "GOD; an altar of ſtones. Thou ſhalt not lift up any iron tool upon them. Thou "ſhalt build the altar of the LORD, thy GOD, of whole ſtones. And, upon it, "thou ſhalt offer burnt offerings, to the LORD, thy GOD. And thou ſhalt ſacri-"fice peace-offerings; and ſhalt eat, there; and rejoice, before the LORD, thy "GOD. This mountain is on the other ſide *Jordan*, by the way, where the ſun "goeth down; in the land of the *Canaanites*, who dwell in the *champian*, over "againſt *Gilgal*, beſide the planes of *Moreh*, which are over againſt *Sichem*." This corrupt alteration in one place, and corrupt addition in another, which the *ſamaritanes* have made, merely to ſerve a bad cauſe, render the *ſamaritane copy* of leſſe authority, in all other places; where, either by alteration, or addition, it differeth from that of the *jews*. [See *the ſamaritane copy of the pentateuch*, Exod. xx. 17. *Prideaux's connection*, vol. I. p. 422, *&c.* 4th *edition*, 8vo. 1718.]

Acts viii. 5.

About one hundred and ſixty years before the birth of CHRIST, *Onias*, the ſon of *Onias*, the *high-prieſt*, being unjuſtly diſappointed of the high-prieſthood, at *Jeruſalem*, fled into *Ægypt*; and ingratiated himſelf, ſo far, with king *Ptolemy Philometor*, and his queen *Cleopatra*; that, after ſome years, they gave him leave, to build a temple in *Ægypt*, after the model of that, at *Jeruſalem*. Upon which, the quarrel was revived afreſh, between the *jews* and *ſamaritanes*, who dwelt at *Alexandria*; "Whe-"ther *Jeruſalem*, or *mount Gerizim*, was the place appointed, by the *law of Moſes*, "for the building of a temple, and where GOD ought to be worſhiped?" The contention for a while was excedeing fierce; 'till, at laſt, it came to open arms. This made it a proper affair, for the cognizance of *the civil magiſtrate*. And both parties agreed to refer it, to the king, and his council; on condition that, when both ſides were heard, they, who were vanquiſhed, ſhould be put to death. Two advocates were appointed, on each ſide, to plead the cauſe. Upon which, the *jews* made it ſo evident, from the ſucceſſion of the *high-prieſts*, and other arguments, that they had antiquity and truth on their ſide, that the king gave ſentence in favor of them; and condemned the two advocates, for the *ſamaritanes*, to be put to death. [*Joſeph. Antiq. Jud.* l. 13. c. 3.]

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remarkable inſtance. [*Luke* ix. 51, *&c.*] For, when OUR SAVIOR appeared to be going up, from *Galilee*, to worſhip, in the *temple*, at *Jeruſalem*, he ſent his diſciples into a *ſamaritane* village, to provide entertainment for him. But the *ſamaritanes* would not receive him; becauſe he was going up, to worſhip, at *Jeruſalem*. —— And the rancor of the *jews*, againſt the *ſamaritanes*, doeth as planely appear, by the propoſeal, which two of the diſciples made to OUR LORD, upon that occaſion; who aſked him, "If they ſhould command "fire, to come down from heaven, to revenge the unkindneſſe; and "deſtroy thoſe *ſamaritanes*; as the *prophet Elijah* had done to two "idolatrous captains, with their fifty men."* OUR LORD, indeed, (who knew that the *ſamaritanes* were not then as bad as *idolators*, how vile ſoever the *jews* accounted them; and who abhorred *perſecution*, in matters of *religion*, in all the degrees and branches of it) rebuked them for their raſh zele; and pointed out, to them, the meekneſſe and benevolence of the *chriſtian doctrine*; which is calculated to heal differences; and not to revenge, or widen, them.

And there is another inſtance, recorded by *Joſephus*; which, though it did not happen 'till *Cumanus* was *procurator*; that is, about ſeventeen years after this time; yet giveth light and confirmation to what hath juſt been mentioned, out of the *goſpel*. "Moreover; a differ- "ence (ſaith he[y]) aroſe between the *ſamaritanes* and *jews*, on this "occaſion. The *Galileans* uſed, at the feſtivals, to go to the holy "city, through *Samaria*. As they were, at this time, going through "a village, called *Ginæa* (which lieth upon the borders of *Samaria*, "and of the great plane) ſome of the inhabitants ſet upon them, "and killed ſeveral. The chief men of *Galilee*, hearing of this, "applied to *Cumanus*; and deſired that he would revenge the death of "ſuch as were ſlain. But he, haveing been bribed by the *ſamaritanes*, "regarded them not. However; the *jews* took arms, and indeavor- "ed to revenge themſelves; plundering, and burning, ſome villages "of the *ſamaritanes*. For this, *Cumanus* ſeverely chaſtiſed the *jews*; "killing ſome, but takeing others of them alive."

And the following is as remarkable an inſtance of the readineſſe of the *ſamaritanes* to do any indignity to the *temple*, at *Jeruſalem*. For, when

* The prophet, *Elijah*, acted by divine direction, or a prophetic impulſe; but the two diſciples were animated, by a ſpirit of party-zele, rage, and revenge. Therein, the two caſes widely differed. And for that reaſon, principally, OUR LORD blamed his two diſciples: though the prophet, *Elijah*, was not, in the leaſt, culpable. [See *Mr. Morris his excellent ſermon on* 2 Kings i. 11, 12.]

y Joſeph. Antiq. Jud. l. 20. c. 6. § 1. & de Bell. Jud. l. 2. c. 12. § 3.

when *Coponius* was *procurator* of *Judæa*, the *prieſts*, haveing opened the doors of the temple, at midnight, according to their cuſtom, at the time of the *paſſover*; ſome *ſamaritanes* entered the city privately; and, going up to the *temple*, they ſtrewed dead men's bones, in the *porticoes*, and all about the *temple*; to defile the place, and ſhow their contempt of, and ſpite againſt, it. For which reaſon, the *prieſts*, ever after, guarded the *temple* more ſtrictly. [z] This is reckoned to have been done, at *that paſſover*, at which OUR LORD went up to *Jeruſalem*, when he was onely twelve years old; and ſo much ſurprized the *jewiſh doctors* and *rabbies*, with hearing them, and aſking them queſtions. [a] An. Chriſti 34. Tiber. 21. Book I. Chap. V. Sect. I. Acts viii. 5.

This quarrel, by being carried on, for a long time; and increaſed, by ſuch repeted acts of hoſtility; did at length ſo highly inflame the rancor of the *jews*, [b] that they publiſhed a curſe and an *anathema* againſt them; the worſt, and the bittereſt, that ever was denounced againſt any people. [c] For they not onely forbade all *jews* to have any manner of communication with them; but alſo curſed the *ſamaritanes* in their meats and drinks; declareing them all to be as *ſwine's fleſh*; and ſtrictly prohibiting all *jews* from taſteing any thing, which had belonged to a *ſamaritane*, or to have any manner of dealings with them; ſo as even to aſk, or receive, ſo ſmall a kindneſſe as a draught of water. [d]

OUR LORD, indeed, in his paſſing through *Samaria*, did not think himſelf bound, by the rules, which the *jews* followed; as he was not moved.

[z] Joſeph. Antiq. Jud. l. 18. c. 2. § 2.

[a] Luke ii. 42, &c. Vid. Clerici Hiſt. Eccleſiaſtic. *p.* 226.

[b] I have not taken notice of *Joſephus* his reflections upon the *ſamaritanes*. *For inſtance*: their claiming kindred with the *jews*, and allegeing that they were deſcended from *Jacob* and *Joſeph*, when the *jews* were in proſperity; and their utter diſclaiming all relation to them, when the *jews* were in adverſity; [*Antiq. Jud.* l. 9. c. 14. § 3. & l. 11. c. 8. §. 6.] their relapſeing into idolatry, eſpecially in the time of *Antiochus*; and their readineſſe to perſecute the *jews*, for not worſhiping *idols* along with them, when they had power, and opportunity: [*Antiq. Jud.* l. 12. c. 5. § 5.] I have not, I ſay, taken notice of theſe reflections; becauſe *Joſephus* was himſelf *a jew*, violently prejudiced again the *ſamaritanes*, and has taken all occaſions to reflect upon them. If we had a *ſamaritane hiſtory*, we ſhould, very probably, find the ſame, or as bitter, reflections made upon the behavior of the *jews* towards them. But, we ought not intirely to credit the one, or the other. They were too much parties, to ſpeak with due candor and moderation of one another. And we may reaſonably ſuppoſe, that, when there was a ſmall fault, they aggravated it, and repreſented it worſe than it really was; and ſometimes accuſed one another of great crimes, where there was little, or no, foundation.

[c] *Prideaux* his *connection*, vol. 1. p. 414. 4th edition, 8vo.

[d] John iv. 9.

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moved by the paſſions, with which they were poſſeſſed. But the popular prejudice planely appears, from the woman of *Samaria*'s being ſo vaſtly ſurprized that OUR SAIVOR, being a *jew*, ſhould aſk even a draught of water of her, who was a *ſamaritane*.[e]

Nay, farther; — the *jews* made a decree that no *ſamaritane* ſhould ever be admitted as a *proſelyte* to the *jewiſh religion*. And, finally, they delivered all *ſamaritanes* over to eternal damnation; as if that alſo had been in their power. The worſt name, which they could give any perſon, was to call him *a Cuthæan*, or *ſamaritane*. And they uſed the moſt virulent and opprobrious language, that they could invent, when they ſaid to OUR SAIVOR, [*John* viii. 48.] "Say we not well, Thou art *a ſamaritane*, and haſt a dæmon?" For they abhorred no people ſo much; and the enmity between them muſt have been the greateſt that can be conceived.[f]

The city *Samaria* was, for a long time, the chief city and *metropolis* of the *ſamaritane ſect*. But *Sichem* became their *metropolis*, in the time of *Alexander the great*;[g] and hath continued ſo, to this day. *Alexander* had made *Andromachus*, a great favorite of his, governor of *Syria* and *Palæſtine*. And, when he came to *Samaria*, to ſettle ſome matters there, the *ſamaritanes* (apprehending, very probably, that they were not favored equally with the *jews*) mutinied againſt him; and, by ſetting fire to the houſe where he was, they burned him alive. The news greatly affected *Alexander*; who cauſed ſuch, as had had any hand in the murther, to be put to death; and drove all the reſt of the inhabitants out of the city; planting there, inſtead of them, a colony of his *Macedonians*; and giveing their other territories to the *jews*, free from all tributes.[h] The *ſamaritanes*, who ſurvived that calamity, retired to *Sichem*. It was ſituated in a narrow valley between mount *Gerizim*, on the ſouth; and mount *Ebal*, on the north; in a part of the country, which ſeems to have taken it's name from *Sichem*, the ſon of *Hamor*.[i] There had been a ſmall town, built there, in the early ages of the world; and *Jeroboam*, the firſt king of the ten tribes, either rebuilt or inlarged it.[k] *Joſephus*,[l] indeed, ſpeaketh onely of his building a palace there: though he calleth *Sichem*, πόλις, a *town*, or *city*. The *jews* called it *Sichar*; that is

[e] Dr. *Lardner's Credibility*, &c. part 1. p. 166, 2d. edit. p. 280, 3d edit.
[f] *Prideaux*, ubi ſupra.
[g] Joſeph. Antiq. Jud. l. 11. c. 8. § 6. [h] Q. Curt. l. 4. c. 8. *Prideaux* his *connection*, &c. vol. 1. p. 499, 500. 4th edition, 8vo. Joſeph. contra Apion, l. 2. § 4. [i] *Maundrel's travels*, 3d edition, p. 59. Gen. xxxiii. 18, 19.
[k] 1 Kings xii. 25. [l] Antiq. Jud. l. 8. c. 8. § 4.

is, *the drunken city*, by way of reproach.[m] And, as the prophet *Iſaiah* had called the *Ephraimites*, who lived in thoſe parts, [*ſiccorim*, or *ſiccoree*,] *drunkards*;[n] they had that text on their ſide, for the juſtifying of that name. Near unto this place, was the field, which *Jacob* bought, of the children of *Hamor*; and gave unto his ſon, *Joſeph*, a little before his death. There *Joſeph*'s bones were buried; and (probably) the bones of the other *patriarchs* were carried along with them, when the children of *Iſrael* went out of *Ægypt*, and buried there, alſo. And, within the ſame plot of ground, was *Jacob*'s *well*; at which, OUR SAVIOR ſate down, when he diſcourſed with the woman of *Samaria*. The city *Samaria* was demoliſhed; and the deſcendents of thoſe *Macedonians*, whom *Alexander the great* had placed there, were diſperſed, or deſtroyed, about two hundred years after, by *John Hyrcanus*, high-prieſt, and prince of the *jews*. For, after a year's ſiege, the town was ſurrendered into his hands. And he forthwith demoliſhed the place; drawing trenches, through, and a-croſſe, the ground; and filling them with water, that there might not remain the leaſt mark of a city's haveing ever been there.[o] However: though the city was demoliſhed, the ſurrounding country, includeing the two tribes of *Ephraim* and *Manaſſeth*, received, and retained, the name of *Samaria*. The city was rebuilt, within an hundred years, by *Herod the great*; and called *Sebaſte*, in honor of *Auguſtus Cæſar*,[p] whoſe *greek* name was *Sebaſtos*. But it was no longer called *Samaria*; nor was it any more the head-city of the *ſamaritane ſect*. Not long before *Hyrcanus* deſtroyed *Samaria*, he took (beſides ſeveral other places) the city *Sichem*, and mount *Gerizim*. And then he demoliſhed the *temple* there, which had continued for about two hundred years.[q] *Herod the great* did, indeed, build the *ſamaritanes* another magnificent temple, in the middle of *Sebaſte*.[r] But they never valued it, becauſe it ſtood not upon *mount Gerizim*. Yet, though the temple on mount *Gerizim* was never rebuilt, the *ſamaritanes* ſtill continued to have an altar there; on which they offered their uſual ſacrifices. Nay; it is ſaid that the head of that ſect doeth ſtill live at *Sichem*, (which was afterwards called *Neapolis*[s]; and is now, by a corrupt pronunciation of that word, called *Naplouza*,[t] or

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[m] John iv. 5. *Prideaux* his *connection*, vol. 1. p. 423. [n] Iſa. xxviii. 1.
[o] Joſeph. Antiq. Jud. l. 13. c. 10. § 3.
[p] Joſeph. Antiq. Jud. l. 15. c. 8. § 5. [q] Ibid. l. 13. c. 9. § 1. [r] Ibid. l. 15. c. 8. § 5. [s] Joſeph. de Bell. Jud. l. 4. c. 8. §. 1. [t] Relandi Palæſtina ſacra, p. 1005. *Prideaux* his *connection*, vol. 1. p. 423. 4th edition, 8vo.

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or *Naploſa*[u]) and that they continue, to this day, to worſhip and ſacrifice, upon *mount Gerizim*, according to the *levitical law*; having ſtill a ſmall *temple*, or place for worſhip, there.[x]

CHAP. V. SECT. II.

The præparation of the ſamaritanes *for the reception of* chriſtianity. OUR LORD *mercifully bore with the præjudices of his* diſciples, *'till the* ſpirit *was poured out: And did not ſend them to the* ſamaritanes; *though he himſelf treated the* ſamaritanes, *in the ſame manner as he treated the* jews. Philip, *the* deacon, *now converteth the* ſamaritanes; *probably at* Sichar, *or* Sichem; *where* OUR LORD *himſelf had been.* Acts viii. 5,——8.

FROM the long account, which hath been given, of the *ſamaritanes*, in the foregoing *ſection*, they appear to have been much better præpared for the reception of *chriſtianity*, than moſt of the *gentiles*. For they acknowleged and worſhiped the *true* GOD, and received the five books of *Moſes*. Nay; upon ſome accounts, they were better præpared, than the body of the *jewiſh nation*. For they believed a future ſtate of rewards and puniſhments, which the *ſadducees* denied; and rejected the *traditions of the elders*, which fettered the minds of the *phariſees*, and increaſed their averſion to *chriſtianity*. The old teſtament *prophets* ſpoke of the *meſſiah*; not onely as a *prophet*, but as a *great prince*, poſſeſſed of univerſal dominion. Whereas; the *law* of *Moſes* propheſied of him, onely as a *prophet*, and a *law-giver*; and did not raiſe ſuch pompous ideas of his dominion and kingdom. Which was one great reaſon, perhaps, why OUR SAVIOR ſo readily and frankly diſcovered himſelf to be the *meſſiah*, to the woman of *Samaria*, and her neighbors; and was ſo reſerved, on that head, when he was in *Judæa*. For the owning himſelf to be ſuch,

[u] *Maundrel's travels*, p. 59. 3d edition, 8vo. *Oxford*, 1714. [x] *Maundrel* ibid. p. 60.

ſuch among the *jews*, would have occaſioned tumults and inſurrections; becauſe of their expectations of a *temporal prince*, to deliver them from the *roman yoke*. Whereas; the *ſamaritanes*, who looked for him, onely as *a prophet*, and *a law-giver*, were in no great danger of makeing that bad uſe of ſuch a diſcovery. Their expecting ſo *great a prophet*, might ariſe from their regard to the *law*; and particularly to the celebrated *prophecie* of *Moſes*. [Deut. xviii. 15, &c.] But their calling him the *meſſiah*, [John iv. 25.] ſeemeth to have riſen from his going under that name, ſo commonly, among the *jews*, who had fled over to the *ſamaritanes*, in great numbers.

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Even the APOSTLES of OUR LORD (as hath been hinted already) were deeply tinctured with the prædjudices of the *jews*, againſt the *ſamaritanes*. And, accordingly, JESUS, who was ſo remarkable for his wiſdom and goodneſſe, required no more of them than their minds were able to bear. When, therefore, he ſent out the twelve, and after them the ſeventy, upon the firſt expedition, which was dureing his own perſonal miniſtry among them; he commanded them, ſaying: "Go not into the way of the *gentiles*; neither enter ye into any city of the *ſamaritanes*." Merely in condeſcenſion to the narrow minds of the *jews*, or rather of his *own diſciples*, who were all *jews*, did OUR LORD then diſpenſe with their makeing no application to the *ſamaritanes*: even though *they* were then, in effect, *jews*, by religion; and conformed to the *law of Moſes*, rather more exactly than the *jews* in *Judæa*, as to every thing but the place of worſhip. OUR LORD himſelf, therefore, with great juſtneſſe and propriety, treated them as *jews*; converting the woman of *Samaria*, and ſeveral other perſons of *Sichar*, or *Sichem*: though both his diſciples, and the *ſamaritanes* themſelves, were greatly aſtoniſhed at his ſo treating them. Before his aſcenſion, he ordered his APOSTLES to plant *the goſpel*, firſt in *Jeruſalem*, and *Judæa*, and then in *Samaria*. For, when the *ſpirit* was poured out, their prædjudices would in a great meaſure vaniſh. — As the *jews* in *Jeruſalem* and *Judæa* had already had the *goſpel* preached, for ſome time, among them; and great numbers had imbraced that doctrine of life; and a perſecution had drove ſome of the *chriſtians* from *Jeruſalem* to *Samaria*; the providence of GOD, choſe, by that mean, to ſend *the goſpel* among them.

One of the twelve APOSTLES was called *Philip*. But the *Philip* of whom we are going to ſpeak, was not an APOSTLE; but onely an *evangeliſt*, or an *aſſiſtent* to the APOSTLES. Though he knew that

An. Chriſti 34. Tiber. 21. Book I. Chap. V. Sect. II. Acts viii. 5,——8.

that St. *Stephen* had ſuffered a violent death for his zele, in ſpreading and defending *chriſtianity*; yet this *Philip* (the ſecond of the ſeven *deacons*, when they were elected to that office; ſince the martyrdom of St. *Stephen*, the firſt of them) imitateing the *proto-martyr*'s zele, went down to a city of *Samaria*; moſt probably to *Sichar*, or *Sichem*, which was then the chief city of *the ſamaritane ſect*. OUR LORD himſelf had been there, in perſon, about four years before; and many of the *ſamaritanes* of that city believed on him. I am apt to think that *Philip* knew this; and that it was one great reaſon, why he ſo readily, and without any ſcruple, preached to, and baptized, the *ſamaritanes*, who were ſo very odious to the *jews*. Though our LORD's expreſſe order, juſt before his aſcenſion, was a ſufficient warrant for him to have done ſo. If many of them had ſeen CHRIST, and believed on him, before *Philip* came thither; it is reaſonable to think that it would greatly facilitate his reception, and promote his ſucceſſe. And the event was anſwerable. For the people, almoſt univerſally, attended to him; diligently hearing him preach *the goſpel*; and carefully obſerving *the miracles*, which he worked among them, in confirmation of his miſſion and doctrine. For he healed ſeveral perſons, who were *lunatic*; and the wicked *ſpirits* are ſaid to have made a loud noiſe, upon their departure out of ſuch as were poſſeſſed. He, likewiſe, cured many of lameneſſe, and of the palſie. And (in one word) by his excellent doctrine, and many beneficent *miracles*, he cauſed great joy, in that city.

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Book I. Chap. V. Sect. III.

CHAP. V. SECT. III.

Simon Magus *pretends to be* a chriſtian, *and is* baptized. *The two* APOSTLES, PETER *and* JOHN, *go to* Samaria; *and confer the gift of the* holy ſpirit, *upon the converts, there.* Simon Magus *would have bought, of them, the* power *to confer the* holy ſpirit, *by the laying on of his hands. They ſeverely reprove him. After which, departing from the* city, *they preach the* goſpel *in the* ſamaritane villages; *and then return to* Jeruſalem. Acts viii. Acts viii. 9.

9,——25.

THERE had been, for ſome time, and was then, in that city, one *Simon*, a *magian*;[a] whom the people of *Samaria* had, univerſally, reverenced. For he pretended that he was a very great and extraordinary perſon. And they believed him to be ſo. This character he had raiſed, not onely by boaſting of himſelf, (as *impoſtors* commonly do;) but alſo by ſham miracles, and the moſt art-

Ver. 9. [a] The *Magians*, or the *Magi*, were a *ſect*, which aroſe in *Perſia*. They abominated *images* (in which they differed from the *Sabians*) and worſhiped GOD, onely, by *fire*. They held, that there were *two firſt principles, or gods*; the one *good*, and the other *evil*. The former of which, was, (as they ſaid) the *author of all good*, and repreſented by *light*; and the other, the *author of all evil*, and repreſented by *darkneſſe*. And, therefore, they abhorred *darkneſſe*, as we do *the devil*; and worſhiped the *good principle*, or *God*, before *fire*; (for which purpoſe they had *fire-altars*;) and eſpecially before the *ſun*; as being the moſt perfect fire, and yielding the moſt perfect *light*. One of them, who, for ſome fault that he had committed, had his ears cut off, found means to aſcend the throne of *Perſia*; as ſomewhat reſembling the true heir, who was actually dead. But he affirmed himſelf to be the perſon, ſtill alive. When the *impoſture* came to be diſcovered, multitudes of *the ſame ſect* were deſtroyed, as well as he. And, from that time, they were called *Magi*, or *Magians*; that is, *cropp-ear'd:* Which name was given them, by way of nick-name, and contempt. After that, *the ſect* of *the Magians* lay under the popular odium, for ſome time; and would have ſunk, had it not been revived by *Zoroaſter*; who is reckoned to have been a ſervant to the *prophet Daniel*; and who added ſeveral *jewiſh* rites and cuſtoms to their old inſtitutions. By that mean, the *ſect* increaſed again; and ſpread into *Arabia*, and other countries. And, as *Bar-jeſus* is called *Elymas*, Acts xiii. 8. which, in the *Arabic* tongue, ſignifieth a *magian*; *Grotius* his conjecture is highly probable, that he was a native of *Arabia*.

Dr.

An. Chriſti 34. Tiber. 21. Book I. Chap. V. Sect. III. Acts viii. 10, &c.

ful deluſions; ſo that the people, in general, were aſtoniſhed at his practices, and reckoned him to have been indued with an extraordinary and *divine power*. This regard they had paid to him, for ſome conſiderable time; in conſequence of his ſurprizeing and deluding them by his magic arts and impoſtures. But, when many of that city, both men and women, had imbraced *chriſtianity*, and were *baptized*; *Simon* pretended to be a *chriſtian*, too; and was alſo *baptized*, by *Philip*. From which time, he was generally in *Philip*'s company. It is uncertain, whether he was afraid leſt *Philip* ſhould draw away the people from him, if he ſtood out, and oppoſed him; or hoped to have perfected his *magical ſkill*, by inſtructions from *Philip*; as reckoning that *Philip*'s *miracles* were onely the effect of a magic, ſuperior to his own. I think it is highly probable, that he was, from the begining, hypocritical and inſincere. But, though the APOSTLES, and ſeveral of the *primitive chriſtians*, had *the gift of diſcerning the ſpirits*, and ſecret intentions, of men, in ſome caſes; yet this was not one of *the gifts*, which they could exerciſe, at all times; but onely upon certain occaſions, according to the pleaſure and direction of *the ſpirit*. And the *divine wiſdom* ſaw fit that *Simon*'s inſincerity ſhould be concealed, 'till he himſelf diſcovered it. He, indeed, (as well as the people in general) was aſtoniſhed at beholding the many and unqueſtionable *miracles*, worked by *Philip*; which far exceded any of his magical tricks, or any thing elſe that he had ever ſeen. But his aſtoniſhment was much increaſed, upon the coming of the two APOSTLES. It deſerveth particular notice, that (though ſeveral of the *chriſtians* had *ſpiritual gifts*, and *miraculous powers*; yet) none but APOSTLES could confer, upon others, ſuch *gifts* and *powers*. For this reaſon, when the APOSTLES (who hitherto continued at *Jeruſalem*, to conſult how they might, in the moſt effectual manner, ſpread and confirm the *chriſtian doctrine*) had heard that the *ſamaritanes*

Dr. *Prideaux* has given a very fine and ſuccinct account of them, and their ſentiments; [*Vol.* 1. p. 174, *&c.* 212, *&c.* of his *Connection*, &c. 4th edition, 8vo.] and ſaith, that "ſome of *that ſect* continue in *Perſia* and *India* unto this day." But he is miſtaken, in ſaying, that "the ſect of the *magians* was propagated onely in *India* and *Perſia*." For they introduced *their religion* among the tribes of the *Arabs*; as Mr. *Sale* has ſhown, in his preliminary diſcourſe before *Al-coran*, p. 21. And it would have been a wonder if they had not; conſidering their great zele, and the vicinity of *Arabia* to *Perſia*.

I make no queſtion but that ſeveral of the *magi* pretended to ſupernatufal power, and made uſe of incantations, or magical arts. And that this *Simon* had practiſed ſuch unlawful arts, or deluſions; as being one of the worſt and moſt wicked of that ſect.

Samaritans had, many of them, imbraced the *goſpel*; they ſent, unto them, two of their own number; namely, PETER and JOHN,[b] who were APOSTLES of chief repute, that they might confer upon them *the gift of the holy ſpirit*. From which, it appeareth very probable, that *the ſpirit* had been conferred upon all *the chriſtian converts*, hitherto. And, it was highly proper the *ſamaritanes* ſhould have that *divine gift*; both as a confirmation of the truth of *the chriſtian doctrine*, in general; and, as an evidence to them, in particular, that, (however they had been formerly hated by *the jews*; yet) under *the goſpel*, they would be equally acceptable to GOD with the *jews*; and as openly and fully admitted to all the privileges of the church and people of GOD.—It will appear, by what followeth, that *the holy ſpirit* was confered, in his ſupernatural and miraculous influences. For *Simon* the *magian*, ſaw ſome of the wonderous effects of *that divine gift*, immediately, by the new converts ſpeaking languages, which they had never learned; or *propheſying*, or *working miracles*. And that was what made him ſo earneſtly covet *that apoſtolic power*. They who phanſy that the APOSTLES confered thoſe, which have in theſe later ages, been called the ſtanding, or the ſanctifying, influences of *the ſpirit*, muſt ſurely (upon reflection) own, that, ſuppoſeing it had been ſo, ſuch influences could not have been diſcerned, but gradually, and from the tenor and habit of the life and converſation. And there was not time ſufficient, for makeing ſuch exact obſervations, between the APOSTLES confering *the gifts*, and *Simon*'s offering money to purchaſe that power. Nor would *that magician*, very probably, have given any thing for any ſanctifying influences of *the ſpirit*, or for *the power* to confer them upon others; ſuppoſeing GOD would have beſtowed ſuch an extraordinary favor upon him.

An. Chriſti 34. Tiber. 21. Book I. Chap. V. Sect. III. Acts viii. 14.

I have already obſerved, "that the APOSTLES (who alone had "this power of imparting them) appear to have confered ſome, or "other, of *the miraculous gifts*, upon *all adult chriſtians*, where-ever "they

Verſe 14. [b] *John* was one of the two, that was for calling down fire, from heaven, upon the *ſamaritanes*, who would not entertain CHRIST. [*Luke* ix. 54.] Such a length did his zele then carry him: but that was a zele without knowlege. [Probably, his zele for what he apprehended to be right, was the reaſon, why JESUS gave him the title of *the ſon of thunder*.] But, after the *ſpirit* was poured out, upon him, his mind was inlarged, his zele guided by knowlege and charity. And then, he makes no ſcruple of going to the *ſamaritanes*; imparting unto them *the gift of the holy ſpirit*; and acknowlegeing them for *chriſtian brethren*, whom his *jewiſh* zele would have burnt up, and deſtroyed.

As the apoſtles ſent *Peter* along with *John*; and he went, accordingly, at their appointment; neither he nor they had any notion of the ſupremacy of that apoſtle.

An. Chriſti 34. Tiber. 21. Book I. Chap. V. Sect. III. Acts viii. 15, &c.

"they came: that, upon the APOSTLES themſelves, and the reſt of "the hundred and twenty, *the ſpirit* was poured down, immediately "from heaven, and without the laying on of the hands of any man: "and, finally, that upon the other *jewiſh* converts, the APOSTLES "laid their hands, and thereby confered *that divine gift*." —— As *the ſamaritanes* were now *jews* by *religion*, and many of them even deſcended from *jewiſh* parents; and as OUR LORD himſelf had during his own perſonal miniſtry, treated them as *jews*; there was no occaſion for the pouring down of *the holy ſpirit* upon them, before *baptiſm*, to prepare the way for their being received into *the chriſtian church*; (as there manifeſtly was, afterwards, in the caſe of the firſt-fruits from among *the gentiles*.) And, on the other hand, ſuppoſe *the ſamaritanes* had not been favored with any *ſpiritual gifts* and *miraculous powers*; that is, neither before *baptiſm*, nor after it; they would have come behind other *churches*; and might, thereupon, have been ready to queſtion, whether they, who had been ſo peculiarly odious to *the jews*, were now accepted of GOD, equally, and to like privileges, with *the jews*, from among whom came the SAVIOR and ſalvation to mankind. —To *Samaria*, therefore, the two APOSTLES went; moſt probably, to the city of *Sichar*, or *Sichem*; which (according to *Reland*) was at the diſtance of forty miles from *Jeruſalem*.[c] And, as *Moſes* of old laid his hands upon *Joſhua*, and imparted to him of *the ſpirit*, which he himſelf had. [*Deut.* xxxiv. 9. *Num.* xxvii. 18, *&c.*] So did the APOSTLES to *the ſamaritane* converts; at the ſame time praying, that they might be confirmed in *the faith*, by receiving of *that ſpirit*, which GOD had given to them. And, when the APOSTLES had laid their hands upon them, thoſe *ſamaritane* converts, immediately, found themſelves poſſeſſed of ſuch extraordinary *gifts* and *powers*; though, before that, they had never partook of any thing like them. For *the holy ſpirit* had not been poured down, upon any of them; neither had there been any APOSTLE there, before the coming of St. PETER and St. JOHN, to confer *that divine gift*, upon them, by the laying on of their hands. They had onely been *baptized*, with water, in the name of the LORD JESUS, as *the meſſiah* actually come; without this confirming evidence, with which they were now favored.

Thus

Ver. 15. [c] Vid. *Reland. palæſtin. ſacr.* p. 1007.

Thus (according to the wiſe and beauteous ſcheme of raiſeing the new creation) the *jewiſh* and *ſamaritane chriſtians* were both treated alike. And how great ſoever their mutual averſion had formerly been, the benign *ſpirit of chriſtianity* laid the foundation, for abateing their mutual prejudices; for healing their unhappy differences, and for makeing them look upon one another, as brethren in CHRIST JESUS, and equally acceptable unto GOD; who is, in *the goſpel*, moſt planely declared to be the GOD and *father* of all, who believe, and obey, *the chriſtian revelation*; whether *jews*, *ſamaritanes*, or *gentiles*. An. Chriſti 34. Tiber. 21. Book I. Chap. V. Sect. III. Acts viii. 18, &c.

As the APOSTLES ſeem, generally, to have imparted *the holy ſpirit* to all profeſſed *chriſtians*, where-ever they came, and to ſome who did not prove ſincere; perhaps they imparted ſome *ſpiritual gifts* to *Simon Magus*, among the reſt. But, as the perſons, upon whom ſuch *miraculous gifts* were beſtowed, might either ſtir them up, or quench them, as they were diligent, or careleſſe, in working the works of GOD; ſuppoſeing *that grand impoſtor* had any *ſpiritual gifts* conferred upon him, he immediately and intirely quenched them, by his inſincerity and vile temper, diſcovered in the following propoſeal. For, when he ſaw that the APOSTLES could impart ſuch aſtoniſhing *gifts* and *powers*, by the laying on of their hands; as much preferable to any thing which he had done, as gold is to tinſel; or diamonds to glaſſe, or counterfeit ſtones; and not believing their power to be *divine*, or not duely reflecting upon the nature of ſuch *a divine power*, and the vaſt and kind deſign, in which it was imployed: — Without conſidering theſe things, I ſay, he baſely and infamouſly offered to purchaſe that power with money; ſaying: "Such "a ſum will I give you, if you will teach me this art; or grant me "*the power* of confering *the holy ſpirit*, upon whomſoever I ſhall lay "my hands." "No! (ſaith St. PETER) your money periſh with "you; you inconſiderate, and wicked, wretch! How can you ima"gine, that *this divine gift* can be purchaſed with money? And that, "for ſo vile a purpoſe, as to keep up, or increaſe, the veneration, "which the deluded people have formerly had for you? Such a pro"poſeal is the planeſt indication, that you are unworthy of any *ſpi*"*ritual gifts*; and much more of the *power* of communicateing them "to others. For your heart is not right in the ſight of GOD. Repent, "therefore, ſpeedily, and pray to GOD to pardon you; if there be "any manner of hopes, that this wicked purpoſe of your heart may "be forgiven. For I perceive that you are in a dreadful, and al-

"moſt

An. Chriſti 34. Tiber. 21. Book I. Chap. V. Sect. III. Acts viii. 23, &c.

"moſt deſperate ſtate;[d] and have juſt reaſon to fear, leſt the judg-
"ments of GOD ſhould break in upon you ſuddenly, and deſtroy you."
Then replied *Simon:* "I deſire that you would pray, to the LORD,
"for me, that none of theſe dreadful things, of which you have
"ſpoken, may befal me." St. PETER ſeemeth to have ſuſpected, that the crime of *Simon Magus* bordered upon the unpardonable ſin of *blaſphemy of the holy ſpirit:* Or, however, that there was but little hopes of his repentence and forgiveneſſe.

From this crime of *Simon*, a purchaſeing the *miniſterial function*, with money, or bribes, was called *ſimony*, in the antient *canons* of *the chriſtian church*. But, it is now called ſo, to procure *eccleſiaſtical benefices*, by bribeing and corrupting ſuch as have the diſpoſeal of them; nor can they, who take ſuch *bribes*, be wholly clear of all crime.

The two APOSTLES, St. PETER and St. JOHN, haveing preached the word of the LORD, in that city of *Samaria*, and confirmed it, by their own teſtimony, as well as by imparting *the gifts of the holy ſpirit*; they ſet out, in order to return to *Jeruſalem*. But, as they went along, they preached *the goſpel*, in many *ſamaritane* villages, alſo. For, it was their common method, to begin with a city; and from thence to ſpread *chriſtianity*, through the ſurrounding country.

CHAP. VI.

Of ſending the goſpel to Æthiopia, *by the converſion of* the eunuch. Philip *baptizes him*; *but* the holy ſpirit *was poured down upon him, immediately, from heaven.* Acts viii. 26, *to the end of that chapter.*

CHRISTIANITY haveing been planted, according to OUR LORD's expreſſe order, in *Jeruſalem*, *Judæa*, and *Samaria*; it was, in the following manner, ſent to *Æthiopia*, one of the uttermoſt parts of the earth. After the two APOSTLES had left *Samaria*, an angel

Verſe 23. [d] *The gall of bitterneſſe* ſeemeth to have been an alluſion to *Deut.* xxix. 18. *or* xxxii. 32. and, *the bond of iniquity*, to *Iſa.* lviii. 6.

an angel of the LORD was sent, unto *Philip*, with this message: "Make haste, and go southward, unto the road, which leads from *Jerusalem* to *Gaza*; I mean that road, which lies through the desert."[a] *Philip* immediately and chearfully obeyed. And, when he came thither, he found a certain *æthiopian*, *an eunuch*, a grandee, who was no lesse than chief treasurer to *Candace*, queen of *Æthiopia*.[b]

An. Christi 34. Tiber. 21. Book I. Chap. VI. Acts viii. 26, &c.

He was *a proselyte of righteousnesse* to the *jewish religion*; and, out of his great zele, had gone, that long journey, to worship *the true* GOD, at *Jerusalem*: perhaps, at the time of *pentecost*, or some other of their public feasts. He was now going back, by way of *Ægypt*, to *Æthiopia*; and was reading aloud, in the *prophecie* of *Isaiah*, as he passed along the road, in his chariot. *Philip*, by a divine impulse, ran towards him. And, when he heard what he was reading, he said: "Do you understand what you now read?" "No (saith "he;) how should I understand such *antient prophetic writeings*[c], "concerning which I know very little; unlesse I had some-body, "who had some knowlege of such matters, to explane them to "me?" Then he desired *Philip* to come up into the chariot, and explane the passage to him. The *period of scripture*, which he was then reading, was (according to our present divideing of the *scriptures*) the 53d chapter of *Isaiah*; and particularly the following words: "He was led, as a lamb, to the slaughter; and, as a sheep, "before his shearers, is dumb; so he opened not his mouth. In his "humiliation, his judgement was taken away [*and no right done him*;] "but

Ver. 26. [a] Vid. *Glassii gram.* p. 190. and *Beza. in loc.* I formerly thought that these words, [*which is desert*,] had refered to the city of *Gaza*. And that interpretation is contended for, by many learned men; and particularly by *Reland.* [in his *palæstin. sacr.* p. 787.] but I am not fully satisfied with what he has said. If there was another road to *Gaza*, it was right to distinguish. But I do not see any reason for informing *Philip*, upon this occasion, that the city of *Gaza* now lay in ruines: as there was no other town of that name, near it.

Ver. 27. [b] Plinius, *de* Meroe, *l.* 6. *c.* 29.] Regnare fæminam *Candacem*; quod nomen multis jam annis ad reginas transiit. [*Alexander ab Alexandro, Genial. dierum*, *l.* 1. *c.* 2.] In *Meroe*, quod *Candaces* præcipua mulier regnum tenuisset, reginas in posterum *Candaces* cognominarunt. [*Euseb. Hist. Eccles.* l. 2. c. 1.] Κατά τι πάτριον ἔθος ὑπὸ γυναικὸς τοῦ ἔθνους εἰς ἔτι νῦν βασιλευομένου. *Dion* and *Strabo*, though they speak, each of them, but of one queen of that name, yet are a farther confirmation of what is here asserted. The words of the former are: Ὑπὸ δὲ τὸν αὐτὸν τούτον χρόνον οἱ αἰθιόπες, οἱ ὑπὲρ αἰγύπτου οἰκοῦντες, προσεκώρησαν μεχρὶ τῆς πόλεως τῆς ἐλεφαντίνης ὠνομασμένης, πάντα τὰ ἐν πόσι πορθοῦντες, ἡγουμένης σφίσι Κανδάκης. [*Dion. C.* de *August.* p. 526. Edit. Hanoviæ, 1606.] The words of the latter are: Τούτων δὲ ἦσαν οἱ τῆς βασίλισσης στρατηγοὶ τῆς Κανδάκης, ἡ καθ' ἡμᾶς ἦρξε τῶν αἰθιόπων, &c. [*Strab.* l. 17. Vid. *Wetsten. in loc.*]

Ver. 31. [c] Perhaps the *eunuch* had been lately brought over to the *jewish religion*; and so was not much acquainted with the *national expectation* of the MESSIAH, and much lesse with their *prophecies*.

An. Chriſti 34. Tiber. 21. Book I. Chap. VI. Acts viii. 33, &c.

"but who can declare (*the wickedneſſe of*) that generation? For "his life was taken away, from off the face of the earth." This was the paſſage, which *the eunuch* ſtuck at. And he aſked *Philip*: "Can you tell me, concerning whom the *prophet* ſaid this? Did he "ſpeak it of himſelf, or of ſome other perſon? I ſhould be glad "to know who is here meant." Then *Philip* began to explane it; and to ſhow him that it was a *prophecie* concerning the *meſſiah*, whom the *jews* expected. And that it agreed exactly to JESUS of *Nazareth*; who, in the days of his humiliation, was grievouſly afflicted; but eminently meek and patient, under it all. And (notwithſtanding his innocence, and great benevolence to mankind; as well as the clear atteſtation to his divine miſſion and doctrine) juſtice and judgment were denied him; and he was condemned, as a malefactor, by a cruel and wicked generation. But, though they put him to death, he was raiſed again; and, by all his conduct, gave ſufficient evidence that he was *the great meſſiah*. To which, *Philip* added, that *his kingdom* was now going to be erected in the world; and the way of entering into it, was by *baptiſm*. — As they were rideing along, and confering thus with one another [d], they came to a place, where the *eunuch* obſerved there was water. Upon which, he ſaid to *Philip*: "Look, here is water; why may not I now be initiated into *the chriſ-* "*tian church* by *baptiſm?*" To which, *Philip* replied: "If you ſin- "cerely believe that doctrine, which I have now taught, there is no- "thing to hinder you. You may be *baptized* immediately." "Yes, "(ſaith the *eunuch*,) I do heartily believe, *what you have now repre-* "*ſented, as the grand and fundamental article of the chriſtian faith*; "namely, that JESUS *of* Nazareth *is the* MESSIAH; *who is other-* "*wiſe, called the anointed ſon of* GOD, *and ſavior of the world.*" Then he ordered the chariot to ſtop. And they both went down into the water; and *Philip* baptized him. [e] As ſoon as they were come up, from the water, *the holy ſpirit* fell down upon *the eunuch*, immediately from heaven, and without *Philip*'s laying on of his hands. [f] And (probably) the effuſion was attended with *a viſible glory*, like cloven tongues, or pointed flames, of fire. For that *external*

Ver. 36. [d] In one manuſcript, the 36th *verſe* begins thus: Ὡς δὲ ἐπορεύοντο, συζητοῦντες μετ' ἀλλήλων. [*Vid.* Mill. in loc.]

Ver. 38. [e] As to the place, where *Philip* baptized the eunuch, ſee *Fulleri miſcellanea ſacra*, l. 2. c. 8. *Pearſonii lectiones in acta apoſtol.* p. 72. *Relandi palæſtin. ſacr.* p. 487.

Ver. 39. [f] Πνεῦμα ἅγιον ἐπέπεσεν ἐπὶ τὸν εὐνοῦχον· ἄγγελος δὲ Κυρίου, &c. [*the* holy ſpirit *fell upon the* eunuch; *but an angel of the* LORD *caught away* Philip, *&c.*] is the reading

ternal ſymbol ſeemeth always to have accompanied the pouring down of *the holy ſpirit*, immediately from heaven. Though *the eunuch* thereby received ſome *ſpiritual gifts*, or *miraculous powers*, or both; yet this effuſion of *the ſpirit* was not in order to præpare the way for his reception into *the chriſtian church*, which was the caſe with *Cornelius* and his company, who were the *firſt-fruits* of *the gentiles*. No! then it ought to have been conferred, on him, before *baptiſm*. Whereas; *the eunuch* was *a proſelyte of righteouſneſſe*. And, therefore, *Philip* made no ſcruple of *baptizeing* him, as ſoon as ever he profeſſed *the chriſtian faith:* as knowing the rule, in that caſe, [*Exod.* xii. 49.] *namely*, "One *law* ſhall be unto him, who is home-borne, "[that is, a *jew*, by birth, as well as religion;] and to the *ſtranger*, "who ſojourns among you:" For ſo, it planely appeareth, from the foregoing verſe, to be the circumciſed proſelyte, or *proſelyte of righteouſneſſe*; and not *the proſelyte of the gate*. But, as *Philip* was onely *an evangeliſt*; — no APOSTLE at hand; — the *eunuch* going, directly, into a diſtant country; — and GOD unwilling that he ſhould go, without the extraordinary atteſtation, which was ſo commonly afforded to *the chriſtians* of that primitive age; and yet reſolved not to break in, upon his common method, which was to communicate *the holy ſpirit*, by the hands of no man, but of APOSTLES onely: —— For theſe reaſons, I ſay, GOD ſeems to have poured out *the holy ſpirit*, upon him, by an immediate effuſion. Hereby, this illuſtrious convert had *the ſpirit* conferred, in the moſt honorable manner; and in the way, in which the higheſt and beſt *gifts* uſed to be beſtowed. Preſently after this ſignal evidence had been granted to the *eunuch*, an *angel of the* LORD caught away *Philip*; perhaps by a rapture through the air[g], in the ſight of the eunuch and his attendents. And, after he was removed beyond their utmoſt ken, the *eunuch* ſaw him no more. And he did not ſearch after, or follow, the evangeliſt. For, as he was ſatisfied that it was the will of GOD that they ſhould be ſo ſeparated, he perſued his journey to *Æthiopia*; greatly rejoiceing at what had happened. For, he was not onely convinced of the truth of *chriſtianity* himſelf; but he had ſuch *gifts* and *powers*, as

An. Chriſti 34. Tiber. 21. Book I. Chap. VI. Acts viii. 39, 40.

reading in the *Alexandrian*, and other *manuſcripts*; as well as in ſome of the *fathers*. [Vid. *Mill.* and *Weſten. in loc.* Dr. *Lardner's credibility of the goſpel-hiſtory*, part 2d, vol. 11. p. 312.] And I take it to be the true and original reading. What confirms this, is, that *an angel* is repreſented as appearing, and ſpeaking, to *Philip*, ver. 26.

[g] See 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 14.

An. Chriſti 34. Tiber. 21. Book I. Ch. VII. Sect. I. Acts ix. 1, &c.

inabled him to inſtruct and convince others, alſo. And he is, accordingly, ſaid to have planted the *goſpel* in *Æthiopia*.[h]

The place, in which *Philip* firſt appeared, after the *angel* had taken him away from the *eunuch*, was *Azotus*, (the famous *Aſhdod* of the *Philiſtines*,) a town, upon the eaſtern coaſt of the *mediterranean ſea*; which is computed to have been thirty-four miles from *Gaza*.[k] From thence he paſſed, through the towns, nigh or upon the ſea-coaſt; and planted the *goſpel*, all along, 'till he came to *Cæſarea*; which was then *the metropolis* of *Palæſtine*. There *Philip* ſettled for ſome years; very probably for life. For we find, long after this, that PAUL and his company lodged at his houſe, in *Cæſarea*; and that then he had four daughters, virgins, who were *propheteſſes*.[l] But, though he ſettled at *Cæſarea*; we may reaſonably preſume that *Philip* would continue to preach the *chriſtian doctrine* to the *jews*, and make as many converts among them as he could.

CHAP. VII.

The converſion *of* SAUL. Acts ix. 1, —— 22.

SECT. I.

SAUL *goeth to* Damaſcus, *to perſecute* the chriſtians. *In the way*, the glory of the LORD *appeared to him. He continued, three days, blind, and faſting.* Acts ix. 1, — 9.

SAUL, the furious, young *zelote*, who had aſſiſted in the ſtoneing of St. *Stephen*; and who had ſince been active in perſecuteing *the chriſtians*, in *Jeruſalem*, and *Judæa*; underſtanding that they had diſperſed, and planted *chriſtianity* where they went; he grew excede-

[h] Euſeb. Eccleſ. Hiſt. l. 2. c. 1. *Iren.* l. 3. 12. Ipſe eunuchus credens, — miſſus eſt in regiones *Æthiopiæ*, prædicaturus hoc, quod ipſe crediderat. *Cyrill. Hieroſ. catech.* xviii. p. 204. Philippus docuit *Æthiopem*, et baptizavit; atque in *Æthiopiam* uſque Chriſti præconem miſit. *Hieron. in Iſai.* c. 53. Eunuchus, — apoſtolus genti *Æthiopum* miſſus eſt. [*See Mr.* Jortin's *remarks on eccleſiaſtical hiſtory*, vol. 2. p. 73.]

Ver. 40. [i] 1 Sam. vi. 17. [k] Relandi Palæſtin. S. p. 608. [l] Acts xxi. 8, 9.

excedeingly mad againſt them; and reſolved upon perſuing them to cities beyond the borders of *Palæſtine.*[a] An. Chriſti 35. Tiber. 22.

Though the *romans* kept, in their own hands, the power of life and death; yet they allowed the *jewiſh ſanhedrim*, at *Jeruſalem*, the power of apprehending, and of ſcourging in their ſynagogues, ſuch *jews*, as they thought proper, throughout *Jeruſalem* and *Judæa*; and even in other parts of *the roman empire*. Nay; beyond the bounds of *the empire*, *the ſynagogues* generally acknowleged the power of *the ſanhedrim*, at *Jeruſalem*; and were ready to inflict puniſhments, according to their directions; provided they could get the conſent of *the civil magiſtrates*. SAUL, therefore, breatheing nothing but terror and deſtruction to the poor *chriſtians*, went unto *the high-prieſt*, as head of the *ſanhedrim*;[b] to petition for letters of licence and authority, to *the ſynagogues*, at *Damaſcus*. Book I. Ch. VII. Sect. I. Acts ix. 2.

Damaſcus was a moſt noble city, at the foot of *mount Libanus*. It had formerly been the capital city of *Syria*,[c] and was now very conſiderable. How much it abounded with *jews*, may partly appear from *Joſephus*; who, in one place, taketh notice of the inhabitants ſhutting up in *the gymnaſium*, or place for wreſtling and other public exerciſes; and deſtroying, ten thouſand *jews*, in one hour.[d] And he intimateth, that they were afraid their own wives would have hindered ſuch a ſlaughter; becauſe they were generally devoted to *the jewiſh religion*. In another place, he repreſented the *Damaſcenes*, as haveing murthered eighteen thouſand *jews*, with their wives and children, without any color or pretence for ſo doing;[e] unleſſe it was the great calamity, which every where befel *the jews*. A place, which ſo much abounded with *jews*, was very likely to have ſome *chriſtians*: as *the chriſtians*, who were diſperſed, indeavored to make converts; and none but *jews* had, as yet, been preached to, in order to their imbraceing *the chriſtian faith*. *Saul*, either ſuſpecting, or haveing heard, that ſome of *the chriſtians*, in their diſperſions, had travelled to *Damaſcus*, petitioned for letters of licence and authority, from *the high-prieſt*, to ſearch for *chriſtians*, among the *jews*, there; that, if he found any of *that ſect*, the *ſynagogues* might deliver them up to him; that he might carry them in chains to *Jeruſalem*, in order to their beeing puniſhed with impriſonment, ſcourging, or otherwiſe; at the pleaſure of the *high-prieſt*, or *the ſanhedrim*. *Caiaphas* was then high-

Ver. 1. [a] Ἕως ἐπὶ τὰς ἔξω πόλεως, Acts xxvi. 11. *Vid.* Relandi Palæſtin. ſacr. p. 14.
[b] Acts xxii. 5. *and* xxvi. 12.
[c] Iſa. vii. 8. [d] De Bell. Jud. l. 2. c. 20. §2. [e] Ibid. l. 7. c. 8. § 7.

An. Chriſti 35 Tiber. 22. Book I. Ch. VII. Sect. I. Acts ix. 2, &c.

high-prieſt. He had procured the death of OUR LORD, and had, once or twice, apprehended the APOSTLES; whom he impriſoned, threatened, and ſcourged; in order to make them deſiſt from ſpreading *chriſtianity*. And he was not onely much ſwayed, by *the ſadducees*, in that affair; but he himſelf had a very great averſion to the *chriſtians*. He, therefore, granted *Saul*'s requeſt, with all alacrity; being as willing to have *the whole ſect* of *the chriſtians* extirpated, as *Saul* could be: to ingage in their utter extirpation. Away, therefore, *Saul* goeth, with ſuteable company, as chief *inquiſitor*, upon the merciful and holy errand of *extirpateing hæretics*. It was about noon, when they came nigh the city *Damaſcus*. And, as they were upon the road, ſuddenly there appeared *the ſhechinah*, or *the glory of the* LORD, far more bright and dazling than the ſun in his meridian ſplendor. And this great light from heaven ſhone peculiarly round about them. Upon which, they all fell flat upon their faces; [as the prophet *Daniel* had done, upon like occaſions.[f]] And *Saul* heard a voice, ſaying, unto him, in the *hebrew* language, "*Saul, Saul*, why "perſecuteſt thou me? For ſuch, in effect, is the perſecution of my "diſciples?" He had his head full of *jewiſh learning*, and was well acquainted with the notion of *the ſhechinah*. And, therefore, he ſoon apprehended this to be *the excellent glory*. But, upon hearing a voice from it, which charged him with *perſecution*, he was greatly ſurprized; and inquired, "Who art thou, LORD; that I ſhould be charged with *perſecuteing* thee?" The voice, out of the midſt of the glory, replied: "I am JESUS, the *Nazarene*, whom thou perſecuteſt. Thou "wilt find it an hard thing to contend with my ſuperior power. For "that is, in effect, like kicking againſt ſpikes. And, if thou perſiſt-"eſt, it will bring certain ruine and deſtruction upon thine ownſelf." *Saul* (trembling at this *glorious appearence*, and utterly aſtoniſhed at being ſo ſeverely reprimanded, for what he had done out of pure zele, as thinking it right, and highly praiſe-worthy;) replied: "LORD, what wilt thou have me do? For I am ready to do whatſoever thou ſhalt command me." The LORD ſaid unto him; "Ariſe, and "ſtand upon thy feet. For I have made this glorious appearence "unto thee, to ſhow thee thine error. [In as much as I know thee to "have done it ignorantly, and in unbelief, rather than out of malice "to truth and virtue.] And thou ſhalt not onely obtain mercy; but "thou ſhalt, alſo, be conſtituted a miniſter, and a witneſſe, to the "world, both of the things, which thou haſt now ſeen; and of "thoſe

Ver. 4. [f] Dan. viii. 17. *and* x. 9.

" thoſe things, about which I will hereafter appear unto thee. And, An.Chriſti 35.
" though thou ſhalt meet with many enemies; yet I will either deli- Tiber. 22.
" ver thee from them, or ſupport thee in ſuffering bravely for my
" name's ſake. But, go into the city of *Damaſcus:* and there thou Book I. Ch. VII.
" wilt receive farther directions." His fellow-perſecutors, riſeing again, Sect. I.
ſtood fixed and confounded. For, though they ſaw not the perſon, Acts ix.
that ſpoke, they had ſeen the brightneſſe of *the divine glory*, and had 6, &c.
been overwhelmed with it's luſtre.[g] And they had, alſo, heard the voice, which ſpoke; though not ſo, as to underſtand what had been ſaid. Perhaps, it appeared to them like the noiſe of thunder at a diſtance.[h] But, from St. PAUL's takeing ſuch particular notice, that *the voice ſpoke, unto him, in the* hebrew *tongue*;[i] we may gather that, poſſibly, his companions might be *helleniſtic jews*; who, though they heard the ſound of the words, yet did not underſtand their meaning.[k] And it doeth not appear that *Saul* informed them, who it was that made that glorious appearence unto him; or what the voice had ſaid. Very likely, he kept it ſecret, from every body; at leaſt 'till he had received farther directions, in *Damaſcus.* SAUL's companions raiſeing him up, he opened his eyes, and tried to look about him. But he immediately found that the dazling light of *the divine glory* had ſtruck his bodily eyes quite blind. [As the eyes of his underſtanding had hitherto been, in the midſt of the marvellous light of the *goſpel.*] They, therefore, led him, by the hand, into *Damaſcus.* And ſo very much affected was he, with *the viſion*, and with reflecting upon his own paſt conduct, that he would neither eat nor drink, for three days;[l] that he might humble himſelf, and teſtifie the greatneſſe and ſincerity of his repentence; as well as pray for pardon, with greater fervency. And hitherto he continued blind, as well as faſting.

If we compare the prophet *Daniel*'s being affected with ſome of his *viſions*, with this caſe of *Saul*, we ſhall find that they bear a great reſemblance: — onely *Daniel* had not been guilty of ſuch great crimes; and, conſequently, had not occaſion for ſuch bitter repentence, as *Saul* had.

CHAP.

Ver. 7. [g] *Compare with this* Dan. x. 7. [h] John xii. 29.
[i] Acts xxvi. 14.
[k] Acts xxii. 9. It is ſaid, that they, who were with him, *heard not the voice of him that ſpoke*; τὴν φωνὴν οὐκ ἤκουσαν, &c. that is, they *underſtood not* what was ſaid. So [*not hearing*] is put for [*not underſtanding.*] 1 Cor. xiv. 2. For, what we there very juſtly tranſlate [*no man underſtands him,*] is, in the original, οὐδεὶς ἀκούει [*no man heareth him.*] And ſo, in other places of *the ſcriptures.*
Verſe 9. [l] Compare, with this, *Eſther* iv. 16.

An. Chriſti 35. Tiber. 22.

Book I. Ch. VII. Sect II. Acts ix. 10.

CHAP. VII. SECT. II.

Ananias hath a viſion; and Saul, *another; of the ſame kind, and at the ſame time.* Ananias *goeth, and cureth him of his blindneſſe.* Acts ix. 10,—18.

ABOUT the end of the three days, (probably at three a-clock in the afternoon; which was the time of the evening-ſacrifice, and one of the *jewiſh* hours of *prayer*) *Saul*, being intenſe at his devotions, ſaw, in a viſion, a man, whoſe name was *Ananias*, coming unto him, and laying his hands upon him, and (by the *miraculous power* of healing) confering upon him his ſight. *Ananias* had been a devout man, according to their *law*;[a] and in great reputation among *the jews*. Whether he was a native of *Damaſcus*, where *the jews* were ſo numerous; and had been converted to *chriſtianity*, upon going up to *Jeruſalem*, at ſome of the *feſtivals*; or an inhabitant of *Jeruſalem*; and driven from thence, by the perſecution; — is uncertain. The former appears to be more probable, from what he himſelf has ſaid, ver. 13. namely, "that he had onely *heard*, from many others, the miſchief, which *Saul* had done to the chriſtians, at *Jeruſalem*." For, if he had been an inhabitant of *Jeruſalem*, he would, moſt likely, have ſeen and known *Saul*'s outrageous conduct himſelf.

After the appearence of *the divine glory*, and the voice from heaven, *Saul* went into the city, as the viſion had appointed him; and, very likely, took up his lodgings at the houſe of a *jew*. But, for theſe three days, he ſeemeth to have kept himſelf wholly upon the reſerve. He had heard enough, upon the road, to deter him from applying to the *jews*, to aſſiſt him, in apprehending the *chriſtians*, or to ſend them in chains to *Jeruſalem*; and he knew too much of their zele, to declare unto them, as yet, his own converſion. He himſelf was ſtill too bigoted a *jew*, to think of going among *the gentiles*. And he might very eaſily ſuppoſe, that, if he had applied himſelf to *the chriſtians*, and

Verſe 10. [a] So he is called, Acts xxii. 12. and I had once infered, from that expreſſion, thar he was *a proſelyte of righteouſneſſe to the jewiſh religion*. But I now believe, that a native *jew* might be called *a devout man according to the law*. And, from *Ananias* his ſaying unto *Saul*, Acts xxii. 14. "*The God of our fathers* hath choſen thee." I conclude that *Ananias* was of *jewiſh* extraction as well as *Saul*.

and acquainted them, with what had happened, they would have looked upon him, onely as a wolf in ſheep's cloatheing; who made ſuch pretenſions, purely to betray them, that he might deſtroy them the more effectually. Nor were *the chriſtians* ignorant of his ſetting out, in perſuit of them. For the APOSTLES, who continued at *Jeruſalem*, would, no doubt, get all the intelligence they could, of any thing, which concerned *the chriſtians*; and as readily communicate what might be of any ſervice. And, from *Ananias* his words, [*ver.* 13, 14,] it appeareth, that, within three days after his arrival, *the chriſtians* were acquainted with his character, and the occaſion of his coming to *Damaſcus*. In ſuch a ſituation, it was moſt proper, for *Saul*, to conceal what had happened. But the *divine wiſdom* made it manifeſt; and that, in ſuch a manner, as fully convinced *the chriſtians* of the truth and reality of his converſion. Juſt as St. PETER and *Cornelius* had, afterwards, each of them, a viſion, not long after one another, and concerning the ſame thing. So, towards the end of the three days, and about the very time that *Saul* had the fore-mentioned *viſion*, *Ananias* alſo had a *viſion*; in which the LORD JESUS CHRIST appeared to him, calling him by his name, "*Ananias.*" To which he replied: "LORD, I am here; ready to do whatſoever "you ſhall pleaſe to order me." Then the LORD ſaid: "Ariſe, "and go into the ſtreet called *ſtraight*, and to the houſe of one *Ju*- "*das*. And there inquire for a man, named *Saul*, a native of *Tar*- "*ſus* in *Cilicia*. For, behold! he is ſpending his time in *prayer*, and "faſting. And, as he humbleth himſelf for his paſt ſins; and ſo "earneſtly imploreth divine direction; I have, even now, in a *viſion*, "repreſented thee to him, as coming in, and, by putting thine hands "upon him, *miraculouſly* cureing him of his blindneſſe."

An. Chriſti 35. Tiber. 22.

Book I. Ch. VII. Sect. II.

Acts ix. 10, &c.

[It ought to be obſerved, that OUR LORD did not order *Ananias*, to go to him; and, *by the laying on of his hands*, *impart unto him the holy ſpirit*. Which, if he had gone to do, would ſurely have been the moſt important part of his meſſage. And, therefore, OUR LORD would not have omitted to mention it. From his ſilence, therefore, we may draw a good præſumptive argument againſt that ſuppoſition.]

Ananias replied to the order, which JESUS had given him: "LORD, I have heard, from many perſons, the character of that "very man; and am well informed, how barbarouſly he has treated "ſeveral of *the chriſtians*, at *Jeruſalem*. And it muſt needs be unſafe for me, to go nigh him. For he is come hither to *Da*- "*maſcus*, with a commiſſion and authority, from the *chief-prieſts* "at *Jeruſalem*, to apprehend all ſuch, as call upon *thy name*; and to "carry

An.Chriſti 35. Tiber. 22. Book I. Ch. VII. Sect. II. Acts ix. 14, &c.

" carry them, in chains, to the *ſanhedrim*, to be puniſhed at their " pleaſure." The LORD JESUS anſwered again: " Go thy way; " notwithſtanding his former conduct. For I pity his ignorance, and " miſtaken zele. And, knowing his ſincerity, I have not onely par- " doned him; but I regard him, alſo, as a choſen veſſel, and have " pitched upon him, as the very man, who ſhall carry my name, or " preach my religion, before *the gentiles*, and before the kings and rul- " ers of the earth, as well as before *the children of Iſrael*. For I have " appeared unto him, in a glorious form, upon the road. And he " is become a ſincere convert. Though, therefore, he hath hitherto " perſecuted others, for being *my diſciples*, he will perſecute no more. " But I will ſhow him, how many, and how great, things, he himſelf " muſt ſuffer, for my name's ſake. And yet he will chearfully obey " my orders; and undauntedly perſevere in the work which I ſhall ap- " point him." *Ananias*, being now fully convinced that the enemy and perſecutor was become *a brother-chriſtian*, went preſently to the houſe, where he lodged; and, putting his hands upon *Saul*'s eyes, he ſaid: " Brother *Saul*, as ſecret as you have kept it, I know that " JESUS appeared, in *the cloud of glory*, unto you, as you came along " the road. And that ſame JESUS hath ſent me (as he hath lately re- " preſented to you, in *a viſion*) that I might *miraculouſly* cure you of " your blindneſſe, and that you may afterwards be filled with *the holy* " *ſpirit*. For, the GOD of our great *anceſtors*, the *patriarchs*, hath " choſen you; that you ſhould be fully inſtructed in *the chriſtian re-* " *velation*; and that you ſhould yet ſee that righteous and holy perſon, " the *meſſiah*; and hear the doctrine of the *goſpel*, from his own mouth. " For you are to be *a witneſſe*, unto all men, both of what you have " heard and ſeen already, and of what you are hereafter to hear and " ſee. And now, why do you delay one moment? Ariſe, and be *bap-* " *tized*, and waſh away your ſins; calling upon the name of the LORD " JESUS, and acknowlegeing him for the *meſſiah*, or SAVIOR of the " world."[b] Upon *Ananias* his laying his hands on *Saul*'s eyes, and ſpeaking thus; there fell, from his eyes, ſomething like ſcales; [a moſt lively emblem of the veil's being done away from his heart[c]!] And his ſight was reſtored, immediately. Then he roſe up, and was *baptized*. And, as appears by the event, was then alſo filled with *the holy ſpirit*; that is, (as that phraſe commonly ſignifies) *the holy ſpirit* was poured down upon him, immediately from *heaven*; and not conveyed, by the laying on of the hands of any man. And, very probably, that ef- fuſion

Ver. 17. [b] Acts xxii. 14, 15, 16. Ver. 18. [c] 2 Cor. iii. 14; 16.

fuſion upon *Saul* was accompanied with *a glory*; cloven tongues, or pointed flames, like as of fire. Which was the *external ſymbol*, when *the ſpirit* was given, in the moſt honorable manner, as well as in the higheſt meaſure. And, if *that ſymbol* attended his receiving *the holy ſpirit*, it was proper that his eyes ſhould be firſt opened, that he himſelf might ſee the *glory*; and ſo be convinced, both by *external ſigns*, and *internal gifts*, that he, who had formerly been *a perſecutor*, was now graciouſly accepted, as *a chriſtian*, and *a prophet*. An. Chriſti 35. Tiber. 22. Book I. Ch. VII. Sect. III. Acts ix. 17, 18.

CHAP. VII. SECT. III.

Some have ſuppoſed that Ananias *confered, on* Saul, *the* gift *of* the holy ſpirit. *The contrary is here aſſerted, and defended.* Acts ix. 17, 18.

IT hath been queſtioned, whether *Ananias* did not, by the laying on of his hands, both *miraculouſly* cure *Saul* of his blindneſſe, and impart unto him *the gift of the holy ſpirit?* I will, therefore, mention what maketh the contrary appear probable to me. (1.) It is evident, as I apprehend, that there is no other clear inſtance, in the *Acts of the* APOSTLES, or in their *epiſtles*, of any perſon's imparting *the holy ſpirit*, by the laying on of their hands, but APOSTLES onely. And, it is certain, *Ananias* was no APOSTLE. One would not, therefore, willingly make this an exception, if any other fair account can be given of it; nor ground much upon a ſingular, and diſputed, caſe. (2.) *The divine wiſdom* ſeemeth ſtudiouſly to have declined confering *the holy ſpirit*, by the hands of any, but APOSTLES onely. Thus, though *Philip* was one of the ſeven *deacons*, whileſt *the chriſtians* continued together, at *Jeruſalem*; and *an evangeliſt*; that is, he was equal, if not ſuperior, to *Ananias*; yet he could not impart *the holy ſpirit* to *the ſamaritanes*. And, therefore, the APOSTLES ſent two of their own number, from *Jeruſalem*; namely, PETER and JOHN; "who laid their hands up-"on them, and imparted unto them *the gift* of *the holy ſpirit*. [Acts "viii. 16, 17.] For, before that, *the ſpirit* was fallen upon none of "them." And, if the reading be genuine, concerning *the holy ſpirit*'s falling down upon the *eunuch*, (as I take it to be;) that will confirm

An. Chriſti 35. Tiber. 22. Book I. Ch. VII. Sect. III. Acts ix. 17, 18.

this ſecond obſervation. (3.) It hath been taken notice of, already, that the order, which *Ananias* received, from OUR LORD, was onely, that "he ſhould go and put his hands upon *Saul*, that he might re-"ceive his ſight." And, if that was the onely thing, mentioned in *Saul's viſion*, and *Ananias* his order; it can hardly be ſuppoſed, that a thing ſo much ſuperior, [as that of *imparting the* holy ſpirit,] ſhould be intended; when it was not ſo much as mentioned. Agreeably to this, we find *Saul* himſelf giveing an account of *Ananias* his cureing him of his blindneſſe; [*Acts* xxii. 12, 13.] but giveing no intimations of his confering upon him *the holy ſpirit*.

Some, indeed, may object what is ſaid *ver.* 17. namely, "*Ananias* "declared unto *Saul*, that he was ſent, by JESUS, that he [*Saul*] "might receive his ſight, and *be filled with the holy ſpirit*." To which I would anſwer, That this is the onely text, which can give any color to the ſuppoſition of *Ananias* his confering *the holy ſpirit* upon *Saul*; and that *ellipſes* are ſo common in *ſcripture* (as well as in other *antient authors*) that as much muſt be inſerted in many places, as would here make the ſenſe complete. *For inſtance*; "JESUS hath ſent me to reſtore your ſight; that, *when you ſee again*, you may be filled with *the holy ſpirit*." That is, his eyes were to be opened, that he might ſee *the glory*, the external and viſible *emblem* of the ſheding down of *the ſpirit*. And it deſerveth ſome notice (I think) that, even in this, which is the onely place, that can be objected, *Ananias* doeth not ſay, *I am ſent to impart unto you* the holy ſpirit; [as St. PAUL ſpeaketh, *Rom.* i. 11.] but, *that you may be filled* with it; *that is*, he uſeth the verb paſſive [πλησθῇς·] and doeth not ſpeak, in the ſtyle of one, who could, himſelf, confer *the gift of the ſpirit*.

(4.) There are ſome hints, in *the epiſtles*, which intimate that St. PAUL received *the holy ſpirit*, immediately from *heaven*. And, what is ſaid, more particularly, *Tit.* iii. 5, 6. appears to me to afford a ſtrong argument for this. For, from *ver.* 3. the whole *ſection* is moſtly a deſcription of St. PAUL's own character; and *the ſheding down of the* holy ſpirit, is a circumſtance, which could agree to him onely; and not to *Titus*, nor to the *Cretans*. For both *Titus* and *they* had been St. PAUL's converts; and had received *the holy ſpirit*, by the laying on of his hands.[a] All, who are acquainted with his ſtyle and manner, will readily allow that St. PAUL doeth often ſpeak of himſelf, in *the plural number*. And it was, there, a moſt proper argument, by which to urge them to gentleneſſe and meekneſſe towards

[a] See on *Titus* iii. 3, 6.

towards ſuch as differed from them; to point out, to them, what a *zelote* and *perſecutor* he himſelf had been; and what reaſon he had ſeen, for a different temper and conduct, *ſince the waſhing of regeneration, and renewing of the* holy ſpirit; *which* GOD *had ſhed down, upon him, abundantly; by, [or through,]* OUR LORD JESUS CHRIST. An. Chriſti 35. Tiber. 22. Book I. Ch. VII. Sect III. Acts ix. 17, 18.

Gal. i. 12. he intimateth, that it was not, by the *medium* of any man, that he had received *the goſpel-revelation.* And, as if he had deſigned to præclude any ſuch imagination, he declareth, [*ver.* 17.] that he did not, upon his converſion, go up to *Jeruſalem*, to them, who were APOSTLES before him. And *the chriſtians* of that age did (as I apprehend) know very well, that none but APOSTLES could confer *the holy ſpirit*, by the laying on of their hands; and would, therefore, eaſily underſtand St. PAUL as intimateing that he had not received *the ſpirit*, from them; but by *an immediate effuſion* from *heaven.* For,

(5.) SAUL, upon his *converſion*, received *the revelation of the ſcheme of the chriſtian doctrine*, as far as it concerned *the jews*; and was able to *preach*, immediately, to them, without any inſtructions from any man. [*Gal.* i. 12, —— 17.] Whereas; we find no inſtance of any other perſon's haveing ſuch an extenſive and honorable *revelation*, but APOSTLES; who, all of them, received it, by an immediate effuſion of *the ſpirit.* (6.) As *Saul* was *a jew*, *the gift* of *the holy ſpirit* (according to the method, in all the other inſtances, mentioned in the new teſtament) muſt have been conferred, on him, after *baptiſm.* So it was conferred upon all the *jewiſh* and *ſamaritane* converts; whether it was poured down from *heaven*, or conveyed by *impoſition of hands.* And in that order it was conferred on *the gentile converts*; excepting onely *the firſt fruits* of them. In which caſe, it was poured down, from heaven, to point out their right to *baptiſm*; which St. PETER and *the jewiſh chriſtians* had before ſcrupled. But, as to *Saul*, there was no ſuch ſcruple to be removed. For he was *a jew*, both by *birth* and *religion.* And it planely appears that *Saul* was *baptized*, after *Ananias* laid his hands upon him, to cure him of his blindneſſe. [*Acts* ix. 18. *and* xxii. 13, — 16.] Nor is it, any where, ſo much as intimated, that *Ananias* did, upon any account, lay his hands, a ſecond time, on *Saul.* Accordingly; [*Tit.* iii. 5, 6.] after *baptiſm*, or *the waſhing of regeneration*, he intimateth that *the holy ſpirit* was *poured out*, upon him. (7. *and laſtly.*) *Saul* was not a whit behind any of *the prophets*, after he became *a chriſtian*, and *a prophet*; any more

An. Chriſti 35. Tiber. 22. Book I. Ch. VII. Sect. III. Acts ix. 17, 18.

than behind any other of the APOSTLES, after he became an APOSTLE. And, would it not be unaccountable, that *the holy ſpirit* ſhould be *pour'd down*, upon *the eunuch*; and that GOD would not inable *Philip* to confer, upon him, that *divine gift*, by *the laying on of his hands*; merely becauſe *Philip* was not an APOSTLE; and yet he was *an evangeliſt*; and, upon every account, onely ſecond to an APOSTLE; and *the eunuch* (in many reſpects) onely a common convert. — Would not this be unaccountable, I ſay, upon the ſuppoſition that *Ananias* (who was, at the higheſt, onely equal to *Philip*; and, very probably, inferior to him) was inabled to confer *the holy ſpirit* upon *the moſt ſignal convert*, *prophet*, and APOSTLE, in *the chriſtian church?* Or (to take a more unexceptionable inſtance) would *Philip* the *evangeliſt*, have been denied the honor of confering *the ſpirit*, upon *the ſamaritanes*; and yet *Ananias* (who is never dignified with the title of *an evangeliſt*) have been permitted to confer that *divine gift*, upon one who was greater than any of *the ſamaritanes?* Or, finally, would not his violent and implacable enemies have objected it, to *Saul*, if *Ananias* had confered upon him the *gift* of *the holy ſpirit*; when they condeſcended to much lower ſcandal; not onely chargeing him with being an APOSTLE *of men*, and learning *chriſtianity* of the other APOSTLES; but baſely inſulted him, becauſe *his bodily preſence was mean, and his ſpeech contemptible?* St. PAUL was not onely equal to, but honored above, all the APOSTLES. And, in every reſpect, excepting his late converſion, appears to have had the preference.

For theſe, and like reaſons, I think that *Ananias* did not impart, unto *Saul*, the *gift* of *the holy ſpirit*, by *the laying on of his hands:* though I leave others to judge of this matter, as it appears moſt reaſonable to them.

CHAP.

CHAP. VII. SECT. IV.

The ſpiritual gifts *and* miraculous powers *conferred on* Saul, *immediately after* baptiſm. Acts ix. 18.

AS ſoon as *Saul* was *baptized*, the *holy ſpirit* (as I apprehend) was *poured down*, from *heaven*, upon him, accompanied with *a glory*; which was called *cloven tongues*, or *pointed flames, like as of fire:* Such as accompanied the giveing of *the ſpirit*, to the other APOSTLES, upon the illuſtrious day of *pentecoſt*; and ſuch as, very probably, always accompanied *an immediate effuſion* from *heaven*. What *gifts* and *powers* were hereby conferred on *Saul*, deſerveth to be inquired. But we have ſo few, and ſuch imperfect, hints, that we cannot ſpeak poſitively and expreſly; at leaſt as to all of them. It doeth, indeed, evidently appear, that ſome *gifts* and *powers* he did receive. For, St. LUKE ſais, *ver.* 20. that he immediately *preached* the *chriſtian doctrine*, in the *jewiſh* ſynagogues, at *Damaſcus*. And he himſelf ſaith, [*Gal.* i. 11, &c.] "that *the goſpel*, which he did "*preach*, he neither received, from *any man*; neither was he taught "it, by *any man*; but by *revelation* from OUR LOLD JESUS CHRIST. "For, when he, who was formerly a zeleous *phariſee*, had the *goſ-* "*pel* reveled to him; [that, in due time, he might be the APOSTLE "*of the gentiles*;] he did not conſult with fleſh and blood: that is, "*he applied to no man for advice and inſtruction*; neither went he up "to *Jeruſalem*, unto them, who were APOSTLES before him, *to* "*learn the chriſtian doctrine of them.* But he went, (*I ſuppoſe, by a* "*divine order*,) and preached the goſpel in *Arabia*. And then re- "turned; and preached it, again, in *Damaſcus*." Nay; for three years after his converſion, he had never ſeen any of the APOSTLES. And when, at the end of three years, he went up to *Jeruſalem*, he ſaw none of them, except PETER and JAMES. And with them he tarried onely fifteen days. Which would have been too ſhort a time to have learned *the whole ſcheme of the chriſtian doctrine*, if he had been then to have learned it. But he underſtood it, as well as St. PETER, or any other of the APOSTLES: [who, in confering about it, could add nothing to his *knowlege*.] And, therefore, he went out again, and preached it in *Syria* and *Cilicia*. From all which, we

An Chriſti 35. Tiber. 22.

Book I. Ch. VII. Sect. IV. Acts ix. 18.

are

An. Chriſti 35. Tiber. 22.

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are planely directed to fix this, for the time of *Saul*'s receiveing ſeveral of his *ſpiritual gifts*, and *miraculous powers*.

And, from what hath been ſaid, it appeareth: 1. That he muſt now have received *the word of wiſdom*; that is, (as it has been defined above,) "a full and clear knowlege of *the ſcheme of the chriſtian doctrine*: At leaſt, that general part, which was common to all mankind; and that particular part, which might be, more peculiarly, called *the jewiſh goſpel*." There is, indeed, no reaſon to think, that he had, as yet, any notion of *preaching* to *the gentiles*; or any *revelation*, communicated to him, of that *goſpel*, which more peculiarly concerned them. For St. PETER had not yet *opened the door of faith* to them, or led the way to their converſion. And, 'till he had, by *divine direction*, led the way, no body præſumed to convert any *gentiles*. It was well, if they afterwards got over their præjudices, and communicated the *goſpel* unto *the uncircumciſed*.

By this word of wiſdom, *Saul* had more knowlege communicated, in one hour, than ever he could have attained, by ſitting at the feet of *Gamaliel*. His former averſion to *chriſtianity* was now diſſipated. And he, with aſtoniſhment, ſaw what a glorious plan GOD had contrived, for erecting *a ſpiritual kingdom*: — much ſuperior to the plan, which was ſhown to *Moſes*, in the mount, when he was about to erect GOD's *temporal kingdom* over *the jews*.

In order to preach *chriſtianity*, which was founded upon facts, *Saul* muſt have had the knowlege of CHRIST's life, miniſtry, death, reſurrection, and aſcenſion, communicated unto him; all which, I ſuppoſe, were made known, to him, by *immediate revelation*.[a]

If

[a] It may appear ſtrange, to ſome, that *Saul* ſhould have had *facts* communicated, unto him, by *revelation*; when he might have been informed of them, by the APOSTLES, who were preſent, when they were done, and eye-witneſſes of them. But, notwithſtanding all this, it appeareth to me highly probable (not to ſay evident) that ſuch facts were actually reveled to him. [1 *Cor.* xi. 23, &c.] It is his own account: "I have received, of the LORD, the manner, in which the LORD JESUS firſt inſtituted his laſt ſupper," *&c.* And ſo he ſpeaks of the *facts* of CHRIST's death, and reſurrection. [1 *Cor.* xv. 3, *&c.*] He, again, declareth, [*Gal.* i. 11, 12.] "that *the goſpel*, which he preached, was not according to *man*, neither did he "receive it of *man*; nor was he taught it, but by *the revelation* of JESUS CHRIST." [*Ver.* 17, 18.] He went directly, into *Arabia*, upon his converſion; and preached *the goſpel*; and ſaw none of the APOSTLES, for three years. And, [*chap.* ii. 6.] when he did ſee them, the chief of the APOSTLES could add nothing to his *former knowlege*. I am ready to queſtion, whether St. LUKE might not have his knowlege of *theſe facts* from St. PAUL. It is, indeed, commonly ſuppoſed, that he learned his

If any ſhould object, "that he was not now made an APOSTLE, "but onely *a chriſtian prophet*; and, that *the word of wiſdom*, or "the haveing *a comprehenſive view of the chriſtian doctrine*, com-mu-"nicated, by *immediate revelation*, was peculiar to APOSTLES; — "and ſhould, from thence, infer, that *Saul* could not now receive "*this gift*; but muſt rather have received it, ſeveral years after this, "when he was taken up into *heaven*, and made an APOSTLE." I anſwer, that this *objection* made me hæſitate a long time; and rather incline to fix his haveing *the word of wiſdom* communicated to him, when he became an APOSTLE. But finding St. LUKE aſſert that he *preached*, ſoon after his *converſion*; and *Saul* himſelf declareing, that what he then preached, he "received, not of men, neither by man, but "by the *revelation* of JESUS CHRIST;" I think it fixed, both by the *evangeliſt* and APOSTLE, to this very time, where I now place it. Though I look upon this, as the onely inſtance, of any perſon, but an APOSTLE's, haveing *the word of wiſdom*; and that it was now granted to *Saul*, merely with a view to his being afterwards an APOSTLE. When he was made an APOSTLE, it was to *the gentiles*. But that was ſome years after this. For, had he been, immediately upon his *converſion*, ſent out, as APOSTLE of *the gentiles*; it would not onely violently have contradicted all his own præjudices: [which would have been contrary to OUR LORD's uſual method, of letting light into men's minds, as they were able to bear it:] but it would have made the generality of the *jewiſh chriſtians* to have looked upon him, as no *chriſtian:* nay; as their grand enemy; who onely pretended to *chriſtianity*, and preached it, among the *gentiles*, to perplex them, and oppoſe the real intereſt of the *goſpel of* CHRIST. Whereas; if we narrowly obſerve, how amazeingly GOD condeſcended to their moſt groſſe and unaccountable præjudices; and with what a wiſe and gentle hand

Acts ix. 18.

his *goſpel* from ſuch as had been *eye-witneſſes*. But St. LUKE doeth not ſay ſo himſelf. He ſaith, "that many had taken in hand to write accounts; as they, who had "been *eye witneſſes*, and miniſters of the word, had informed them. And, that it "ſeemed good to him alſo to write; as he had had a perfect information of every thing "from the firſt." [*Luke* i. 2, 3.] But he doeth not ſay, "that he had all his information from *eye-witneſſes*." And, juſt ſo, do ſome of *the antients* ſpeak. *Jerome* [*de Vir. illuſtr.* c. 7.] ſaith: "LUKE learned his *goſpel*, not onely of PAUL, who had not converſed with OUR LORD, in the fleſh; but of the other APOSTLES." *Irenæus* [as quoted by *Euſebius*, Eccl. hiſt. *l.* 5. *c.* 8.] ſaith, that "LUKE, the com-"panion of PAUL, hath wrote, in a book, *the goſpel*, which was preached by him;" that is, by PAUL. See, alſo, *Iren. adv. hær.* l. 3. c. 1. And *Tertullian* [*adv. Marcion.* l. 4. c. 5.] hath informed us, "that LUKE's *hiſtory* was uſually aſcribed to "PAUL. For thoſe things may be looked upon, as the *maſter's*, which *the diſciples* "have publiſhed."

An. Chriſti 35. Tiber. 22. Book I. Ch. VII. Sect. IV. Acts IX. 18.

hand he rooted them out; particularly, with what eaſie ſteps, and by what juſt and gentle degrees, he ordered the ſeveral removes and advances of *the goſpel-light*; — we ſhall applaud and admire the method, which was taken, as the wiſeſt and moſt effectual that can be conceived. It is true, I have included, under *the word of wiſdom, the revelation of divers myſteries; or of the grand events, relateing to the ſpreading, corrupting, and reſtoreing, of the chriſtian religion.* But this I do not ſuppoſe *Saul* to have received, 'till he was made an APOSTLE. And it is remarkable, that, even to the APOSTLES *of the circumciſion*, ſuch *myſteries* were not diſcovered, all at once; and to few, if any, of them, ſo early as the former branches of *the word of wiſdom.*

2. By this effuſion of *the ſpirit*, *Saul* muſt have received *the word of knowlege*; that is, "a full and comprehenſive view of the ſcope and "deſign of *the law* and *the prophets*; and a thorough underſtanding of "the confirmation, which *the old teſtament* giveth to *chriſtianity.*" It is true, *Saul* had had a learned education. And, therefore, was (very probably) acquainted with *the original language* of the old teſtament, as well as with the moſt antient of *the chaldee paraphraſes.*[b] And, upon ſuch accounts, ſome may think that he had much leſſe occaſion for being let into the meaning of thoſe antient writeings, by *revelation:* — leſſe occaſion, I mean, than the other APOSTLES; who were, moſt, or all, of them, *unlearned* men. But then, if we conſider how much more he muſt have been eſtabliſhed, in his præjudices, againſt the juſt interpretation of *the prophecies*, and the ſcope and deſign of the ſucceſſive *revelations*; we ſhall be ready to acknowlege, that there muſt have been as much, or more, reaſon, for GOD's communicateing unto him *the word of knowlege*; before he ſent him out to preach *chriſtianity* among *the jews.* The *goſpel-doctrine* was, indeed, to be founded upon *facts.* And, for that reaſon, I have ſuppoſed that the *facts* of CHRIST's life, ſufferings, and reſurrection, were reveled to *Saul*, in a full, clear, and diſtinct, manner; as well as *the ſcheme of the chriſtian doctrine.* But, when he had aſſerted the *facts*, and built the *doctrine* upon them; it was requiſite, in order to his preaching ſucceſsfully among *the jews*, that he ſhould lead them into a right interpretation of *the law* and *the prophets*; and thereby remove the ſcruples of the honeſt, and convince gainſayers. It will not be ſo much wondered,

[b] For a large and particular account of the chaldee paraphraſes, and of the time when, and the perſons, by whom, they were writen; ſee *Prideaux his connection*, &c. vol. 2. p. 531, &c. 8vo. 4th edition, 1718.

ed, that *Saul* ſhould have *this gift*, if he had the former. For this latter *gift* was not peculiar to the APOSTLES. Some of *the ſuperior prophets*, alſo, had it. And *Saul* ought, from the time of his imbraceing the *goſpel*, to be reckoned among *the ſuperior chriſtian prophets*. An. Chriſti 35. Tiber. 22. Book I. Ch. VII. Sect. IV. Acts ix. 18.

3. Poſſibly, he might now receive *the gift of diſcerning ſpirits*: becauſe that *gift* was granted, not onely to the *ſuperior*, but oftentimes (I believe) even to *the inferior, prophets*. What *the gift* was, hath been already ſhown at large. But, as we have no particular proof of *Saul*'s receiveing it, at this time, we ſhall paſſe on, without ſaying any more about it.

4. In order to have preached *the goſpel* to *the jews*, he muſt have had *the power of binding and looſeing*; ſo far as that relates to "the "pointing out to them their duty, and their being bound over to, or "freed from, future puniſhments, upon their neglecting, or practiſe-"ing, it." But that he ſhould, as yet, be capable of freeing them from the obſervation of *the ceremonial law*; or of *miraculouſly* inflicting bodily puniſhments upon them, when incorrigible; and as *miraculouſly* releaſeing them, when penitent; — is, what I cannot believe. For theſe things appear to me to have been peculiar to APOSTLES; and *Saul* was not an APOSTLE, 'till many years after this.

5. SAUL, very probably, did now receive *the gift of propheſying*; both as it ſignified "the foretelling ſome future contingent events; "and as it included the praying, ſinging, or makeing diſcourſes up-"on particular occaſions, by immediate *inſpiration*." This was ſo commonly granted, even to *the inferior prophets*; and the latter branches of it ſo neceſſary, for carrying on of religious worſhip, in the *chriſtian* aſſemblies; that I can hardly think GOD would ſuffer *Saul* to go into *Arabia*, to preach *the goſpel*, and plant *churches*, without it.

6. Perhaps, *Saul* now received *the gift of tongues*. — In the *jewiſh* ſynagogue, at *Damaſcus*, and in *Arabia*, he could (I think) have no very great occaſion for more languages than he had learned; either at *Tarſus*, or in *Jeruſalem*. But this *gift* was ſo commonly beſtowed, upon the effuſion of *the ſpirit*, and even upon *inferior prophets*, that it is not unlikely *Saul* might now have it. For, beſides it's being conferred upon the APOSTLES; [*Acts* ii. 6, 7, 8; 11.] it was, probaly, conferred on *the ſamaritanes*, [Acts viii. 17.] and on the *eunuch*. [ver. 39.] It was moſt evidently conferred, when *the ſpirit* was firſt poured out, upon *the gentiles*: [Acts x. 44, 45, 46,]

An. Chriſti 35. Tiber. 21. Book I. Ch. VII. Sect. IV. Acts ix. 18.

and upon the twelve diſciples of *John the baptiſt*, on whom St. PAUL laid his hands. [*Acts* xix. 6.] And a great part of *the chriſtians*, in *the church* of *Corinth*, ſeem to have had it. [1 *Cor.* xiv. 2, &c.]

7. The *interpretation of tongues* was, alſo, frequently granted to *inferior prophets*. And, therefore, we may præſume that it would not be denied to *Saul*; who was ſo eminent a convert, and *prophet*. Hereby, he could turn into the languages of the countries (wherever he preached *chriſtianity*) any part of the old teſtament, after he had recited it in *the original*. And, it is poſſible, that it might be of ſervice to him, upon ſome other accounts, in the planting, or watering, of the *chriſtian churches*.

As to *the miraculous powers* now conferred on *Saul*. He had, moſt likely, (1) A greater degree of *fortitude*, to run hazards, or actually ſuffer, for the truth, than he had before his *converſion*; though not equal to what he received, when he became an APOSTLE. (2.) It is highly probable that he now received *the power of healing diſeaſes*, and doing other *miracles*; to raiſe the attention of *the jews*, and to confirm *the doctrine* which he preached. Several of *the inferior prophets* had this *power*. And, therefore, *Saul* cannot reaſonably be ſuppoſed to have been deſtitute of it.

As to *the apoſtolic rod*, or *the power* of imparting *the holy ſpirit* unto others, by the laying on of his hands; I am ſatisfied that *Saul* had them not, 'till he became an APOSTLE. All the *gifts* and *powers*, which I ſuppoſe him now to have received, were onely ſuch, as were neceſſary to his own underſtanding *the chriſtian doctrine*; to his being fully convinced of it's truth and divinity; and to his preaching it, among *the jews*, with certainty, and with ſucceſſe.

CHAP.

CHAP. VII. SECT. V.

SAUL *breaketh his long faſt; aſſociateth himſelf with* the chriſtians; *preacheth* CHRIST, *in the* ſynagogue *of the* jews, *to their great aſtoniſhment; was ſet up, as a monument of mercy, to incourage other ſiners to repent, and imbrace* chriſtianity. Acts ix. 19, — 22.

SAUL, haveing been cured of his blindneſſe, *baptized*, and filled with *the holy ſpirit*, he ended his long faſt. And, after eating, he found himſelf much refreſhed. And well he might; conſidering his late happy change; and the great mercy, which GOD had ſhown him; as well as the honor done him, in ſo eminently qualifying him for *a chriſtian prophet*. And, now, he no longer made a ſecret of his converſion; but aſſociated himſelf with *the chriſtians*, at *Damaſcus*. For, we may reaſonably ſuppoſe that *Ananias* had informed them of what had happened; and fully convinced them that he was a real, and ſincere, convert. As ſuch, therefore, they received him. And, among them, did he freely converſe, for ſeveral days. — Being converted to *chriſtianity*, and extraordinarily qualified, as hath been above related; there was a ſtrange alteration in his conduct. For, inſtead of apprehending *the chriſtians*, beating them in the ſynagogues, or carrying them, in chains, to *Jeruſalem*; he himſelf went into ſeveral of the *ſynagogues*, at *Damaſcus*: (where, as hath been obſerved, *the jews* were very numerous; and conſequently had, very likely, many ſynagogues there [a].) And he publicly preached, in the name of JESUS [b] of *Nazareth*; aſſerting and proveing him to be the promiſed, and long expected, *meſſiah*. *The jews* ſeem to have known nothing, 'till then, of his *converſion*. And, therefore, this ſudden and ſtrange turn amazed them all. "What! (ſaid they to one another) Is *Saul*, "*alſo*,

An. Chriſti 35. Tiber. 22. Book I. Sect. V. Acts ix. 19, &c.

Ver. 20. a That *the jews* uſed to have more ſynagogues than one, in a city, *vid.* Vitring. *de vet. ſynag.* p. 255, &c. They now have three in *London*.

b Inſtead of the word [CHRIST,] ſeveral antient MSS. verſions, and fathers, read [JESUS.] Which reading was approved of, by *Grotius*, Dr. *Mill*, and *Bengelius*. [Vid. *Wetſten. in loc.*]

An. Chriſti 35. Tiber. 22. Book I. Ch. VII. Sect. V. Acts ix. 21, &c.

"alſo, *among the prophets?*" [c] Is not this the very man, who fiercely "perſecuted ſuch as invoked this name, at *Jeruſalem?* And was it not "his errand to this city, to apprehend *the chriſtians*, and carry them "bound to *Jeruſalem*, to *the chief-prieſts*, that they might puniſh "them, at their pleaſure? What can have befallen this man? How "aſtoniſhing is his conduct?" Let them think, or ſay, what they would, *Saul* was ſtill the more confirmed; confuteing ſuch of *the jews*, at *Damaſcus*, as oppoſed *the chriſtian doctrine:* with the zele of a new convert, contending for the truth of *the chriſtian religion*, and indeavoring to perſuade and convince as many as he could. As he had blaſphemed CHRIST, and perſecuted *the chriſtians*, through ignorance, and whileſt he really diſbelieved *the goſpel*; he more eaſily obtained mercy, at the hands of OUR LORD JESUS CHRIST. But, though OUR LORD forgave him, he could hardly forgive himſelf; and thought he could not ſufficiently teſtifie his love and affection, without the greateſt ſtudy and diligence to convert others. And, indeed, by ſhowing mercy to him, who had been (as he calleth himſelf) *a blaſphemer, and a perſecutor*; OUR LORD gave a moſt remarkable inſtance of his long-ſuffering, patience, and abundant mercy. And in ſhowing mercy to him, who was *the firſt*, that from a blaſphemer and perſecutor, became *a chriſtian*, the bleſſed JESUS afforded a moſt ſignal pattern unto them, who ſhould afterwards believe, on him, unto eternal life. [See on 1 *Tim.* i. 15, 16. 2*d edition.*] For what could be a greater incouragement unto others, to hope for mercy, upon their repentence, and imbraceing *the goſpel?* To *the jews, for inſtance*, who had procured the murther of *the meſſiah*, the LORD *of life and glory?* To *the ſamaritanes*, who had formerly been ſo odious to *the jews*, and corruptors of the old teſtament? To *the devout gentiles*; with whom *the jews* would not eat, nor freely converſe; as long as they remained *uncircumciſed?* And, finally, and above all, unto *the idolatrous gentiles*; who had a long time lived, without *the true* GOD in the world, and as aliens to his church and covenant: unto whom, more peculiarly, this *Saul*, this ſingular monument of mercy, was, in due time, to be an APOSTLE?

SAUL's ſtay at *Damaſcus*, at this time, was but ſhort. For, in a little while, he went to *Arabia*, and preached the *goſpel* unto *the jews* there.

CHAP.

Verſe 21. [c] 1 *Sam.* x. 11, 12. This was a proverbial expreſſion among *the jews*, when any thing ſtrange, or unexpected, happened. It was literally applicable, in the preſent caſe.

CHAP. VIII.

Some particulars, *from the* jewiſh *and* roman hiſtory, *which concerned the* chriſtians. For inſtance; *the government of* Rome *changed from a commonwealth to a monarchy. Under* Auguſtus, *the 2d. of the* roman emperors, JESUS *was borne: under* Tiberius, *the 3d. of them, he was crucified. How, and when,* Judæa *became ſubject to the* romans. *The form of the government in* Judæa *changed.* Pontius Pilate *depoſed and baniſhed.* Caiaphas, *the* high-prieſt, *depoſed. A war between* Herod Antipas *and* Aretas, *king of* Arabia. Caligula *ſuccedes* Tiberius, *as emperor of* Rome. *A brief account of* Joſephus, *the* jewiſh *hiſtorian.*

BEFORE we procede to relate *Saul*'s going into *Arabia*, to plant the *goſpel* there; it will be proper to take notice of ſome things, from the *jewiſh* and *roman hiſtory*, which happened about this time; and which may give ſome light to *the chriſtian hiſtory*. An.Chriſti 35. Tiber. 22. Book I. Ch.VIII. Acts ix. 22.

The roman empire, being extended over the greateſt part of the then known world, was ſecure from outward force. But it fell by it's own power; and received it's mortal wound, from the venality and corruption of the people; the ambition of the leading men; and the civil diſcords, which aroſe from thence. It was *the fourth kingdom*, in the *prophecie* of *Daniel*; and floriſhed, while it was *a commonwealth*. But it was now reduced, from *a commonwealth* to *a monarchy*. For *Pompey*, *Craſſus*, and *Julius Cæſar*, three of the greateſt men in *Rome*, had agreed to ſupport one another, and to divide the power of *the empire* among themſelves. As long as *Craſſus* lived, he balanced the matter between the other two. But, when he died, neither of them could be content with leſſe than the whole. For *Pompey could not bear an equal*, nor *Cæſar a ſuperior*. And, therefore, they raiſed a civil war, in which *Cæſar* got the better. He was a man of infinite ambition, and the moſt artful addreſſe. And had, by

An. Chriſti 35. Tiber. 22. Book I. Ch. VIII. Acts iii. 22.

by his valor abroad, and by his boundleſſe generoſity and inſinuateing arts at home, gained the good-will of almoſt all ſorts of men. He firſt aſpired to *the conſular dignity*, and then to *the dictatorſhip*, or ſupreme power; in which he was fixed, after the defeat of *Pompey*, his ſon in law, who had oppoſed him, with the like ambitious and aſpireing views. But *Cæſar* did not long injoy the ſupreme power. For, after three years and an half, ſome of the leading men, among the *romans*, who reſented his inſlaveing a free people; or ſome of them, perhaps, as ambitious to have the ſupreme power, themſelves; ſtabbed him publicly, in the *ſenate-houſe*.[a]

Octavius Cæſar, who was afterwards called *Auguſtus*, ſucceeded him in the *empire*. He was the ſon of *Atia*, or *Attia*, which *Attia* was the daughter of *Balbus* and of *Julia*, ſiſter to *Julius Cæſar*;[b] and *Julius* had, by his will, made him his adopted Son. After various ſtruggles and conteſts, more particularly with *Marc Antony*, he obtained the ſupreme power; which he held, for above forty years. And, in the main, behaved like a good prince; conſidering the abſolute power, of which he was poſſeſſed; and the great corruption and wickedneſſe of the times. In the reign of *Auguſtus*, was JESUS CHRIST borne, at *Bethlehem*, in the land of *Judæa*.

Auguſtus was ſucceeded by *Tiberius*; in whoſe reign, CHRIST was crucified, and his *religion* began to be planted in the world. The emperor, *Tiberius*, was the ſon of *Tiberius Nero*, and of *Livia*. *Auguſtus Cæſar* took *Livia*, from her former huſband, when ſhe was big with child, and married her. And *Caius* and *Lucius*, the grandſons of *Auguſtus*, dying; he adopted *Livia*'s ſon, *Tiberius*; and *Agrippa*, their brother; in their ſtead. About three years before his own death, he took in *Tiberius*, as co-partner in the *empire*. And (after his death) he ſucceeded to *the whole empire*. — *Tiberius* was a prince of a ſuſpicious temper, and ſavage diſpoſition; excedeingly devoted to all manner of vice and debauchery.[c] Before *Auguſtus* his death was publiſhed, he procured the death of *Agrippa*. And he concealed his inclinations, in the begining of his reign, for fear of *Germanicus*, his brother's ſon, who was præſumptive heir to the *empire*[d]. For, when *Auguſtus* was about to adopt *Tiberius*, he ordered him to adopt *Germanicus*. Now *Germanicus* was a man of great valor, and diſtinguiſhed virtue; much fitter for the empire than *Tiberius*. Of him, therefore, the peo-

[a] Joſeph. de bell. jud. l. 1. c. 11. §. 1. & Antiq. l. 14. c. 11. § 1. *Joſephus* very juſtly reckons the begining of *Cæſar*'s government, from his ſecond dictatorſhip. [*Aldrich. & Uſher. in Joſeph. in loc. edit. Havercamp.*]

[b] Sueton. in Auguſt. §. 4. [c] Dion. Caſſ. l. 57, 58. [d] Sueton. in Tiber. c. 25.

people of *Rome* were excedeing fond; which made *Tiberius* both envy, and fear, him. But, when he had got him taken off, he threw off the maſk; and diſcovered his temper, by many acts of cruelty and debauchery.[e] An. Chriſti 35. Tiber. 22. Book I. Ch. VIII. Acts ix. 22.

Judæa became ſubject to the *romans*, but a little before the *roman government* was reduced from *a commonwealth* to *a monarchy*. The occaſion of which, was, a quarrel in *the Aſmonæan family*. For, after the death of *queen Alexandra*, (who, by gratifying the *phariſees*, had governed *that kingdom* peaceably, nine years; *that is*, from the death of her huſband, to the end of her own life;) her eldeſt ſon, *Hyrcanus*, who was of an indolent and peaceable temper, ſucceded to the crown. But, after he had injoyed it, onely three months, *Ariſtobulus*, his younger brother, wreſted it from him.[f] However; the conteſt did not end there, but was improved, by *Antipater*, the *Idumæan*, the father of *Herod the great*, to raiſe new diſturbances and commotions among *the jews*.[g] The father of *Antipater* had been advanced to the government of *Idumæa*, by *Alexander Jannæus*, the late *king of the jews*. And *Antipater* himſelf, haveing been bred up, in the court of *Alexander Jannæus*, and of *queen Alexandra*, had curried favor with *Hyrcanus*, in hopes of being advanced by him, when he ſhould come to the crown. When, therefore, *Hyrcanus* was depoſed, *Antipater* incited him firſt to apply to *Aretas*, king of *Arabia*, to reſtore him to the kingdom;[h] and afterwards to the *romans*, to whoſe deciſion *Ariſtobulus* at firſt agreed to refer the matter. But, when they had both pleaded their cauſe, before *Pompey*, who was then at *Damaſcus*; and *Pompey* ſeemed inclined to decide in favor of *Hyrcanus*; *Ariſtobulus* retired, and put *Judæa* in a poſture of defence. Which ſo incenſed *Pompey*, that, haveing *Ariſtobulus* in his hands, he laid him in chains; and then beſieged *Jeruſalem*[i] And, after the gates of the city were opened to him, by *Hyrcanus* his party, he laid ſiege to *the temple*, whither the other party had retired. And, after three months, he took it, and the caſtle *Baris*; which was afterwards called the *tower of Antonia*.[k] And, haveing put to death the heads of *Ariſtobulus* his faction, and demoliſhed the walls of *Jeruſalem*, he made *Hyrcanus* both *high-prieſt*, and *prince*, *of the jews*. But he reduced

[e] Idem, ibid. c. 52. *&c.* *Prideaux* his *connect.* vol. 2. p. 409, *&c.* 8vo, 4th edit. 1718. [f] Joſeph. Antiq. Jud. l. 15. c. 6. § 4. [g] Joſeph. *ubi ſupra*, l. 14. c. 1. § 2, 3. & Antiq. l. 14. c. 1. § ult. [h] Joſeph. de Bell. Jud. l. 1. c. 6. § 2. [i] Id. ibid. c. 3, 4. Dion. Caſſ. l. 36. p. 37. [k] Hiſt. Taciti, l. 5. c. 9. Lucius Florus, l. 3. c. 5. Joſeph. Antiq. l. 14. c. 4. § 3.

An. Chriſt. 35. Tiber. 22. Book I. Ch. VIII. Acts IX. 22.

dated his dominions to narrower bounds, and made *the kingdom tributary to the romans.*[1]

Antipater, being an active and ſagacious man, did afterwards greatly ingratiate himſelf with *Julius Cæſar*, by doing him many kind offices; and, particularly, by aſſiſting him to carry on the war, in the neighboring provinces. Upon which, he was made *procurator* of *Judæa*, under *Hyrcanus*; with leave to rebuild the ruined walls of *Jeruſalem*. And he got two of his ſons prefered; that is, *Phaſael*, the eldeſt, to be *governor* of the city *Jeruſalem*; and *Herod*, his ſecond ſon, to be *governor* of *Galilee*,[m] *Antipater* was, after ſome time, poiſoned, by one *Malichus*, a rival, who envied his power and greatneſſe;[n] and *Phaſael*, his eldeſt ſon, being taken and impriſoned by an enemy, beat out his own brains, in the priſon.[o] But the other ſon, *Herod*, was a young man of a great *genius*, and an aſpireing temper; and was indefatigable in his attempts to pleaſe and oblige *the romans*. By their intereſt, he was made *king of Judæa*, to the excluſion of *the Aſmonæan family*. This was *Herod the great*; who aroſe to vaſt power, and reigned above thirty years. He was a moſt jealous and cruel tyrant. And, at laſt, fell into ſuch a loathſome diſeaſe, and moſt cruciateing torments, that he indeavored to kill himſelf; but was reſtrained by his friends. However; after long and grievous ſufferings, he died a moſt miſerable death. It was he, who was *king of Judæa*, when OUR SAVIOR was borne; and who murthered the infants at *Bethlehem*, in order to have cut off OUR LORD: of whom he was jealous, as he appeared under the character of the *king of the jews*. After *Herod the great*, his ſon *Archelaus* reigned, about ten years, over *Judæa* and *Samaria*. And was then, by *the romans*, depoſed and baniſhed, for the many and tyrannical actions, of which he had been guilty, dureing his government.[p] From that time, *Judæa* and *Samaria* were made *a roman province*; with this particular circumſtance, that they were to be a branch of the province of *Syria*.[q] But, that they might be kept in good order, there was an officer, ſent by *Auguſtus*, to reſide and govern there; inveſted with the power of life

[1] Joſeph. de Bell. l. 1. c. 7. § 6, 7. & Antiq. Jud. l. 14. c. 4. § 4, 5. c. 5. § 2. [m] Joſeph. Antiq. Jud. l. 14. c. 8, 9. [n] Joſeph. de Bell. Jud. l. 11. § 4. & Antiq. l. 14. c. 11, § 1. [o] Joſeph. de Bell. Jud. l. 1. c. 13, *ver. fin.* & Antiq. l. 14. c. 13, *ad fin.* [p] Id. ibid. l. 17. c. 13. § 2. [q] Joſeph. de Bell. Jud. l. 2. c. 8. § 1, & Antiq. l. 17. c. ult. § ult. & l. 18. c. 1. § 1.

life and death. *Pontius Pilate* is reckoned to have been the fifth in ſucceſſion.[r] He was *procurator*, when OUR BLESSED LORD was crucified; and had tamely ſubmitted to let *the jews* murther that holy and innocent perſon. For he had been guilty of great cruelties, and many irregularities, in the foregoing part of his government; and was afraid of diſobligeing *the jews*, leſt they ſhould accuſe him of male-adminiſtration before *Cæſar*; and ſo get him depoſed, or puniſhed.[s] It hath been obſerved, in the courſe of *this hiſtory*, that *Pilate* is not once mentioned, as interpoſeing, or calling *the jews* to an account, for their irregular procedeings againſt *the chriſtians*. No! when he had, contrary to what he more than once declared to be his own jndgment, condemned JESUS, at their importunity; *the jews* had gained a point; and would ſcarce condeſcend to aſk him for leave to perſecute the diſciples of JESUS. But, though he winked at the riots of the people, and the irregular procedeings of *the ſanhedrim*; or ſometimes, perhaps, gratified them, by ſecretly joining with them; yet all this did not procure him the favor of the people; nor ſcreen him from the accuſations, which he juſtly feared. For he was depoſed this year, (according to the beſt accounts) ſome time before the *paſſover*. The more immediate occaſion of which, was, as follows. An *impoſtor*, among *the ſamaritanes*, haveing made himſelf popular, ordered the people to meet together, and go with him, up to *mount Gerizim*, which they eſteemed the moſt holy of all mountains; at the top of which, he aſſured them, he would ſhow them ſacred veſſels, that had been hid, there, by the hands of MOSES. They, being too credulous, believed him. And, haveing armed, and poſted themſelves in a village called *Tirathaba*, they there received all that would join them; deſigning to aſcend the mountain, in a very large body. *Pilate* had got notice of their intention, and intercepted their paſſage, both with horſe and foot; who fell upon *the ſamaritanes*, at the village; killing ſome, diſperſing others, and takeing many others priſoners. The chief of whom, *Pilate* put to death. Upon this, *the ſenate*, or chiefmen of *Samaria*, were very much incenſed againſt *Pilate*: and accuſed him, to *Vitellius*, the præſident of *Syria*, deſireing that he might be removed from the government. And *the jews* either joined with them herein; or, however, ſoon after, brought accuſations againſt him. And (notwithſtanding all his former baſe compliances) they, alſo, petitioned that he might be depoſed. *Vitellius* commanded *Pilate* to go to *Rome*, to anſwer to the *emperor*, [*Tiberius*,] for

An. Chriſti 34. Tiber. 22. Book I. Ch. VIII. Acts ix. 22.

[r] Ibid. c. 2. § 1, 2. [s] Vid. Philo. de legatione ad Caium, p. 1034.

An. Chriſt. 35. Tiber. 22. Book I. Ch. VIII. Act. 18. 22.

thoſe things, of which he was accuſed, by *the ſamaritanes* and *jews*. Upon which, *Pilate* (who had been *procurator*, there, for ten years) haſtened away, from *Judæa*, in order to go to *Rome*. For he dared not to refuſe obedience to the command of *Vitellius*.[t] This muſt have been a grievous mortification to him, who had ſcrupled no methods to eſtabliſh himſelf in the government. A few years after this, (as *Euſebius* hath informed us, from the *greek hiſtorians*) *Pilate* made away with himſelf: becauſe of his having fallen under ſo many, and ſuch great, calamities.[u] And the place, where he made ſo miſerable an end, is commonly reckoned to have been at *Vienna* in *Gaul*. —— Thus ended the life of that infamous and unjuſt judge, who gave ſentence againſt OUR BLESSED LORD; contrary to the dictates of his own conſcience, and to gratifie *the jews*; who, notwithſtanding, brought the accuſation againſt him, which he hoped, by ſuch unworthy methods, to have prevented.

I was willing to finiſh the hiſtory of *Pilate* all together. But, from *the ſamaritanes* readineſs to follow that *impoſtor*; and from *Joſephus* his intimating, "that he contrived all that he ſaid, ſo as might beſt pleaſe the people;" it may be farther obſerved, that *the ſamaritanes* planely appear to have been in expectation of ſome extraordinary events happening about this time. And particularly, that GOD would make ſome diſcoveries and regulations concerning matters of *religion*. For, certainly, if they found thoſe ſacred veſſels, they ſuppoſed they ſhould have ſome inſtructions what to do with them. Nor could they think him *an ordinary prophet*, who ſhould be honored with ſuch a commiſſion. In our preſent copies of *Joſephus*, *Moſes* is ſaid to have hid thoſe ſacred veſſels.[x] In an antient *ſamaritane chronicle*, which *Reland* had in manuſcript, the hideing thoſe veſſels is aſcribed to *Ozes*, or *Ozi*; by whom was, perhaps, meant the high-prieſt *Uzzi*.[y] It is aſcribed to *Jeremiah*; [2 Maccab. ii. 4, — 8.] and he is ſaid to have hid them in *mount Nebo*. But it ſeemeth to have been the ſame ſtory, originally: though the names now differ ſo much, in the places here mentioned. What I would infer, from all this, is, that, according to the *traditions*, which they then had among them, the finding of thoſe ſacred veſſels was to be immediately followed, by very glorious times, and new diſcoveries of the divine will: — Such glorious times,

[t] Joſeph. Antiq. l. 18. c. 4. § 1, 2. edit. Havercamp. & Hiſt. Eccleſ. l. 2. c. 7. *Oros*. 7, 5.

[u] Chron. p. 78.

[x] See Dr. *Lardner*'s *Credibility*, &c. part 1. p. 174, &c. 2d. edit. p. 294, &c. 3d. edit. and biſhop *Chandler*'s *defence of chriſtianity*, p. 57. Hudſon. not. in Joſeph. Antiq. l. 18. c. 4. § 1. edit. Havercamp.

[y] 1 Chron. vi. 5, 6.

times, and ſuch ſignal diſcoveries, as *the jews* then expected would happen, in the days of *the meſſiah*; and as *the jews*, to this day, expect, at his coming.[z] Which confirmeth the account given, *John* iv. 25; 29. *namely*, that *the ſamaritanes* looked for the coming of *the meſſiah*, as well as *the jews*. An. Chriſti 35. Tiber. 22. Book I. Ch. VIII. Acts ix. 22.

It doeth not appear that *the jews* had any *procurator*, reſideing among them; or any perſon, who had the power of life and death, from the removeal of *Pilate*, to the acceſſion of *Herod Agrippa*; whom *Claudius Cæſar* conſtituted king of *the jews*. For *Vitellius*, haveing commanded *Pilate* to go to *Rome*, ſent his friend, *Marcellus*, to adminiſter the affairs of *Judæa*.[a] As, therefore, he was ſent thither, onely by *Vitellius*, he could not have the power of life and death. For *Ulpian* ſaith, that no officer, under the *emperor*, could convey this power to another. When *Caius Caligula*, the emperor, did afterwards ſend *Marullus*, from *Rome*, it was onely as *maſter*, or *præfect*, *of the horſe*;[b] which was an office of conſiderable power, under *Vitellius*, and tended to keep things in tolerable order. But *Vitellius* himſelf, who ſeldom reſided in *Judæa*, had the ſuperior cauſes in his hands; and, particularly, the power of life and death. As had alſo *Petronius*, who was præſident of *Syria* after him. *The jews*, therefore, who were commonly a riotous and ſeditious people, and exceſſively fond of power, would, dureing this period, (very probably,) take an unuſual licence; when they had no *procurator*; nor any perſon, among them, with the power of life and death, And the *præſident* of *Syria* (who was inveſted with that power) did chiefly reſide at ſo great a diſtance as *Antioch*. The behavior of *Ananus*, and his council, in the interval, between the death of *Porcius Feſtus*, and the arrival of his ſucceſſor, *Albinus*, is a proof how ready the *jews* were to lay hold of ſuch opportunities.[c] And none were ſo likely to feel the weight of their power, as the diſciples and followers of JESUS. Nay; farther; ſuch was the temper of *Vitellius*, that we may very reaſonably ſuppoſe the *jews* injoyed ſome peculiar indulgences, under his adminiſtration. For he was exceſſively complaiſant, and obſequious.[d]

To confirm the above-mentioned obſervations, we find that all the grand affairs of *Judæa* were managed, dureing this interval, by the

[z] See biſhop *Chandler's defence*, &c. chap. 1. § 3. throughout. [a] Joſeph. Antiq. l. 18. c. 4. § 2. edit. Havercamp. [b] Dr. *Lardner's Credibility*, &c. part 1. p. 108. 2d edit. p. 151; 180, &c. 3d edit. Ulpian. l. 6. pr. ff. de officio proconſul. & legati. Joſeph. Antiq. Jud. l. 18. c. 6. § 10. edit. Havercamp. [c] Joſ. Antiq. l. 20. c. 9. § 1. Dr. *Lardner*, ubi ſupra; p. 163, &c. 3d. edit. [d] Sueton. in Vitell. c. 2. Tacit. Annal. l. 6. c. 32. Dion. l. 59. p. 651. B, C, D. alias 659.

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præſident of Syria. For, the next paſſover after *Pilate* was depoſed, *Vitellius* went from *Syria* to *Jeruſalem*. And, the *jews* receiveing him, there, with great magnificence, he aboliſhed intirely the tax upon verdicle fruits; and, by his intereſt with *the emperor Tiberius*, procured, for the prieſts, the right of keeping, in the temple, the veſtment of *the high-prieſt*, and all it's ornaments.[e] *Herod the great*, to over-awe the *jews*, had taken that veſtment into his cuſtody, and kept it in the tower of *Antonia*; delivering it out, onely at the three great feſtivals. And ſo *Archelaus* had done; and the *roman governors* after him. But now, *Vitellius*, in return for the honorable reception, which he met with at *Jeruſalem*, delivered to the *jews* the cuſtody of that veſtment; which they looked upon as no ſmall favor. Haveing done theſe things, to gratifie the nation; he depoſed the high-prieſt *Joſeph*, called *Caiaphas*; and made *Jonathan*, his brother-in-law, the ſon of *Ananus* (or *Annas*) high-prieſt, in his ſtead. And then he returned to *Antioch* in *Syria*. Thus *Caiaphas* alſo, who, by his diligence and implacable malice, had procured the death of JESUS, and had ſince perſecuted his APOSTLES and diſciples, was degraded, as well as *Pilate*. And that very power and dignity taken from him, which he was ſo much afraid would have been undermined by JESUS, and his followers. But nothing undermineth authority and true honor, ſo much, as cruelty and a perſecuteing ſpirit, fraud and violence.

About this time, died *Philip*, the *tetrarch*, brother of *Herod Antipas*. He had been, for above thirty years, governor of *Trachonitis*, *Gaulonitis*, and *Batanæa*. His life had been ſober and peaceable; and he had the character of a good governor, and juſt judge. He died in the city *Bethſaida*, or *Julias*; and was there buried, with great pomp and ſolemnity. As he left no iſſue behind him, *Tiberius* added his *tetrarchy* to *Syria*: but the tribute of it was reſerved within itſelf.[f]

There had been a rebellion againſt the *romans*, and great commotions, in *Parthia*. And, after various attempts to ſettle them, *Tiberius* ordered *Vitellius* to go and make a league with *Artabanus*, king of the *Parthians*. They met, each of them attended with a guard, upon a bridge, made for that purpoſe, over the *Euphrates*; where they concluded upon articles of agreement. And there, *Herod, the tetrarch*, entertained them both, in a rich pavilion, curiouſly placed in the middle of the ſtream. After which, *Vitellius* returned to *Antioch*,

[e] Joſ. Antiq. l. 18. c. 4. § 2, 3.

[f] Joſ. Antiq. l. 18. c. 4. § ult.

ſtoch, and *Artabanus* to *Babylon*.[g] *Herod* diſpatched the moſt early, and particular, account of all theſe tranſactions, to *the emperor*, *Tiberius*. So that, when *Vitellius* his intelligence came, *the emperor* ſent back word, that he had told him nothing, but what *Herod* had already acquainted him with. This incenſed *Vitellius* againſt *Herod*; though he ſmothered his reſentment 'till he had a fair opportunity for revenge. An. Chriſti 35. Tiber. 22. Book I. Ch. VIII. Acts ix. 22.

This *Herod* (whom *Joſephus* hath alſo called *Antipas*[h]) had married the daughter of *Aretas*, king of *Arabia petræa*; with whom he had lived for ſome conſiderable time. But, as he went to *Rome*, he happened to take his brother *Philip*'s[i] houſe in the way; and there fell paſſionately in love with *Herodias*, his brother's wife: to whom he propoſed marriage, and ſhe conſented. She it was, who occaſioned the beheading of *John the Baptiſt*. For he freely and juſtly reproved them, for that inceſtuous marriage. And ſhe took that revenge, inſtead of reforming upon his admonition. And it was this *Herod*, to whom OUR SAVIOR was ſent, by *Pilate*, when he was accuſed before him. [*Luke* xxiii. 6, 7.] The daughter of *Herodias* (who danced before *Herod*, when he made that raſh promiſe, to give her what ſhe ſhould deſire, even to the half of his kingdom) was, very probably, *Salome*, whom ſhe had by her firſt huſband, *Philip*.[k] In order to that inceſtuous

[g] Ibid. c. 4. § 4, 5. Tacit. Annal. l. 6. c. 37, *ad fin.* [h] De Bell. Jud. l. 2. c. 6. § 3. collat. cum c. 9. § 1. Ἡρῴδης ὁ καλούμενος Ἀντίπας.

[i] *Joſephus* hath called this *Philip*, by the name of *Herod*. [Antiq. Jud. l. 18. c. 5. § 1.] For the deſcendents of *Herod the great* had, many of them, that name. But, that this was a diſtinct perſon from *Philip* the *tetrarch*; and, moſt probably, a private perſon, who lived at *Jeruſalem*, and was called *Philip Herod*; ſee Dr. *Lardner*'s *Credibility*, &c, part i. book. i. chap. 1. p. 22. book ii. chap. 5. p. 884, &c. 3d edition.

[k] Joſeph. Antiq. l. 18. c. 5. § 4. Dr. *Lardner*'s *Credibility*, &c. part i. p: 23. "Of *Salome*, the daughter of *Herodias*, it is related, that ſhe, going over the ice, in "the winter, the ice broke; and ſhe ſlipt in, up to the head; which at laſt was ſe- "vered from her body, by the ſharpneſſe of the ice: *Idque non ſine dei numine*. God "requireing her head, for that of the baptiſt's, which ſhe deſired. Which, if true, "was a wonderful providence." [*See Dr.* Whitby *on* Matt. xiv. 11.] 'Dr. *Whitby* 'did well to ſay, [*if true.*] For the ſtory hath the air of a legend; was unknown to 'the antients; is not adopted even by *Tillemont*, h. e. 1. 101. and can boaſt no bet- 'ter vouchers, than *Nicephorus*, and *Symeon Metaphraſtes*; ſuch fabulous writers, as 'can deſerve no regard, more eſpecially the latter of them.

'Of all the actors in this tragedy, *Salome* ſeems to have been the leaſt guilty; as ſhe 'was a girl of onely 14 years of age; and acted under the command of her profli- 'gate mother. [*See Mr.* Jortin's *remarks on eccleſiaſtical hiſtory*, vol. 3. p. 249.']

I the rather mention this, to deter the friends of chriſtianity from makeing uſe of any hiſtory, that is not well atteſted, or any obſervations that are groundleſſe. For theſe things diſſerve chriſtianity, in the end; and cauſe men to ſuſpect the true teſtimonies, and juſt obſervations, of the authors that make uſe of them.

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Herodias's marriage, it was agreed, between *Herod* and *Herodias*, that he ſhould put away his former wife, the daughter of *Aretas*; who, having private and early intelligence of the affair, fled to her father. This treatment of his daughter greatly incenſed *Aretas*. And, ſome time after that, there happened a diſpute between them, about their boundaries, in *Gamala*. Theſe things occaſioned a battle, and ended in the defeat of *Herod*; whoſe army was utterly routed, and overthrown, by the treachery of ſome fugitives out of his brother *Philip*'s *tetrarchy*, who had taken up arms, under a pretence of fighting for *Herod*. Upon being defeated by *Aretas*, *Herod* had wrote to *Tiberius*, for help and redreſſe. And *the emperor* (either envying *Aretas* his victory; or being affronted at his audaciouſneſſe, in that he, who was but a tributary prince, had dared to fight within the *roman empire*) ſent orders immediately to *Vitellius*, to go and make war with *Aretas*; and either bring him alive in chains, or ſend his head to *Rome*.[l] *Vitellius*, haveing got all things ready for the war, haſtened away for *Arabia petræa*; takeing along with him two legions, and as many other light-armed ſoldiers and horſe-men, as the allies brought him. And he came as far as *Ptolemais*. But, as he was about to march his army, through *Judæa*, the chief men of the *jewiſh* nation met him; and begged that the army might march another way, becauſe of the images in their banners, which were offenſive to the *jews*. *Vitellius* complied with their earneſt requeſt; and, haveing ordered his army to take their rout through *the great plane*; he himſelf, and *Herod the tetrarch*, with their friends, went up to *Jeruſalem*, to offer ſacrifices, and worſhip GOD; a feaſt of the *jews* (moſt probably, *the paſſover*,) being then juſt at hand. *Vitellius* was, now again, received, with great reſpect, by the *jews*. And, after he had been there three days, he took away the *high-prieſt-hood* from *Jonathan* (upon whom he had confered it, the year before) and gave it to his brother, *Theophilus*. But, upon the fourth day after his arriveal at *Jeruſalem*, he received letters, which brought him an account of the death of *Tiberius*; who died this year, *March* 16. Upon which, he took an oath of the people to *Caius Caligula*, the ſuccedeing *emperor*.[m] *Tiberius* was *the emperor*, under whom OUR LORD was crucified: a man of ſuch a bruteiſh, cruel, and jealous temper, that it was neceſſary for OUR SAVIOR, if he would not die, as a criminal, and a traitor, to take heed to his words and actions; leſt he ſhould do, or ſay, any thing, which might be offenſive, or give the leaſt umbrage to the *roman government*.

[l] Id. ibid. § 1.

[m] Joſeph. Antiq. l. 18. c. 5. § 3.

ment. He therefore did, very juſtly, keep himſelf upon the reſerve; eſpecially as to owning himſelf *the king of the jews*; even though his kingdom was not of this world. Notwithſtanding his innocence, as he had ſomething extraordinary in him, it was neceſſary to be very wary, under that jealous and cruel prince; who incouraged informations, and filled his reign with executions for treaſon. For, words ſpoken innocently, or in jeſt, if they could be miſ-conſtrued, were, by him, made *treaſon*; and proſecuted with ſuch rigor, as made it always the ſame thing to be accuſed, and condemned.[n] And, therefore, when the *jews* told *Pilate*, [John xix. 12.] "If thou letteſt "this man [JESUS] go, thou art not *Cæſar*'s friend. For whoſoever "maketh himſelf *a king*, is *a rebel* to *Cæſar*." He aſketh them no more, "Whether they would have *Barabbas* releaſed, or JESUS?" but, even againſt his conſcience, gave JESUS up to death, to ſecure his own head. After all his other infamous conduct, *Tiberius* choſe *Caius Caligula* to ſuccede him in the *empire*: — a perſon of ſo excedeing bruteiſh, and cruel a diſpoſition, that it hath been ſuſpected *Tiberius* choſe him, in particular, for his *ſucceſſor*; as foreſeeing that *Caius* would out-do him, in what was vile and abominable.[o] At leaſt, his exceſſive wickedneſſe, and intolerable ſhocking behavior, tended greatly to obliterate the horror and infamy of *Tiberius* his name and memory.[p] Upon the death of *Tiberius*, *Vitellius* recalled the army, which was marching againſt *Aretas*; and ordered them into their winter-quarters.[q] For he had not forgot the affront, which he had lately received from *Herod*. And, therefore, no wonder he was backward to ingage in his quarrel. Beſides; he knew not whether *Caligula* would approve of the orders, which he had received from *Tiberius*. *Aretas*, therefore, ſtill continued undiſturbed, in the effects and acquiſitions of his victory over *Herod*. Though, as he had ſuch powerful enemies as the *romans*, to join with *Herod*, we may reaſonably ſuppoſe he would be upon his guard.

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And, finally; while *Saul* was preaching the goſpel in *Arabia*, *Flavius Joſephus*, the famous *jewiſh hiſtorian*, was borne. He was, by his father, of the race of the *prieſts*; and of the firſt of the twenty-four courſes. And, by his mother, was deſcended from the *Aſmonæan family*;

[n] See Mr. *Locke*'s *Reaſonableneſſe of the chriſtian religion*, p. 507. vol 2. *of his works*, *in folio*, 3d edit. 1727. p. 546. 4th edit. 1740. Joſeph. Antiq. l. 18. c. 6. § 5, 6, 10. Dion. l. 57, 58. & Sueton. in Tiber. c. 49, *&c.*

[o] Dion. Caſſ. l. 58. p. 634. alias, p. 632, 633.

[p] Eutrop. breviar. hiſt. rom. l. 7. § 12. Sueton. in Calig. c. 11. Joſeph. Antiq. l. 18. c. 6. § 9. l. 19. c. 1. § 1

[q] Id. ibid. l 18. c. 5. § 3.

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family; in which the regal power was united with that of the high-prieſthood, for ſeveral ages. He was borne at *Jeruſalem*, in the firſt year of *Caius Caligula*.[r] At ſixteen years of age, he began to inquire into the ſentiments of the different *ſects* among the *jews*; the *phariſees*, *ſadducees*, and *eſſenes*. At twenty-ſix, he went to *Rome*, to petition the *emperor Nero*, in behalf of ſeveral *prieſts* of his acquaintance, whom *Felix* had ſent bound to *Rome*. At *Puteoli*, he got acquainted with one *Aliturus*, *a jew*; who had ingratiated himſelf with *Nero*, by being a mimic, or *comœdian*. And he introduced him to *Poppæa*, *Nero*'s wife; by whoſe favor he preſently obtained liberty for his friends, and from whom he received many conſiderable preſents himſelf. The next year, he returned into *Judæa:* where he ſaw all things tending to a revolt, under *Geſſius Florus*; and found great diſturbances among the *jews*. In the begining of the *jewiſh* war, he commanded in *Galilee*. When *Veſpaſian*, who was general under *Nero*, had conquered that country, *Joſephus* was taken at *Jotapata*. He, and forty more *jews*, had hid themſelves in a ſubterraneous cavern. After thirty-nine of them had caſt lots, and killed one another, rather than fall into the hands of the *romans*; he, and the other who ſurvived, agreed not to lay violent hands upon themſelves, nor to imbrue their hands in one another's blood; but rather to deliver themſelves up to the *romans*.[s] Upon which, he gave himſelf up to *Nicanor*, who conducted him to *Veſpaſian*. *That general*, after ſome time, ſhowed him great favor; and *Joſephus* continued with him, as long as *Veſpaſian* ſtayed in thoſe parts. When *Veſpaſian* was declared *emperor*, and went to *Rome*, to take poſſeſſion of the *empire*, *Joſephus* ſtayed with *Titus*, his ſon; was preſent at the ſiege of *Jeruſalem*; and ſaw, with his own eyes, the amazeing deſolation of the city and country. He afterwards ſettled at *Rome*; and obtained the freedom of that city from *Veſpaſian*. Some time after the deſtruction of *Jeruſalem*, he wrote *the hiſtory of the jewiſh wars*, in ſeven books. After that, he wrote, in *twenty books*, the *jewiſh antiquities*; or the *hiſtory* of the *jews*, from the creation of the world, to the twelfth year of *Nero*; when the wars broke out, which ended in that univerſal ruine. This work he finiſhed in the 56th year of his age; in the 13th year of the reign of *Domitian*, *An. Chriſti*, 93.[t] Beſides this, we have his life, writen by himſelf; and two books againſt *Appion*, an *Ægyptian author*, who had calumniated the

[r] In vita Joſeph. § 1, &c. De bell. jud. proœm. [s] Joſeph. de bell. jud. l. 3. c. 8. § 7. [t] Joſeph. Antiq. l. 20. c. 11. § 2.

the *jewiſh people* [u] Theſe works, *Joſephus* wrote in the *greek language.* They are valuable monuments of *antiquity*; eſpecially to the *chriſtian world*; and bear a more remarkable teſtimony to the *goſpel*; as he evidently appeareth, by his ſilence concerning many events, to have had ſo great an averſion to the *chriſtians.* However; OUR SAVIOR'S *prophecie*, concerning the deſtruction of the city of *Jeruſalem*, and the *temple*; and the great calamities, that were coming upon that nation; planely appear (according to the account, which *Joſephus* hath given us, from what he himſelf knew and ſaw) to have been the moſt punctually accompliſhed. And the writeings of an inveterate enemy to *chriſtianity*, bear the moſt ample teſtimony of it's truth and divinity. To his excellent *writeings* are we, alſo, much indebted, for many other things, which give light to the *ſacred ſcriptures:* ſuch as the *jewiſh antiquities*, and the *cuſtoms*, which then prevailed; and the *hiſtory* of the *jews* and *romans*, about that time; with which he was ſo well acquainted.

An. Chriſti 37. Calig. 1. Book I. Chap. IX. Sect. I. Acts ix. 23.

CHAP. IX.

The hiſtory *of* SAUL *continued.*

SECT. I.

SAUL *planteth* chriſtianity *among the* jews, *in* Arabia Deſerta: *returneth to* Damaſcus; *preacheth* chriſtianity, *in the ſynagogues, there: exaſperateth the* jews; *ſo that he narrowly eſcapes with his life.* Acts ix. 23, 24, 25. 2 Cor. xi. 32, 33. Galat. i. 17, 18, 19.

THOUGH St. LUKE hath not given us a particular account of this part of *Saul*'s travels; yet, from *ver.* 23. he appears not to have been ignorant of it. For he ſaith, that it was not *'till after many days were fulfilled*, or 'till ſome conſiderable time after *Saul*'s converſion, that the *jews* at *Damaſcus* ploted his death. And *Saul* himſelf hath led us to conclude, that it was not 'till after he returned from *Arabia*, to *Damaſcus*, juſt before he went up to *Jeruſalem.*

[u] Dr. *Lardner*'s *Credibility*, &c. part i. p. ix, x. 2d edit. p. xiii. 3d edit.

An. Chriſti 37. Caligulæ 1. Book I. Chap. IX. Sect. I. Acts ix. 23.

ruſalem. Poſſibly, the reaſon why St. LUKE ſo tranſiently paſſed over this *prophetic journey* of *Saul*, was, becauſe it was the moſt private and inconſiderable. Or, rather, becauſe he thought he had other inſtances enow, to lay before his reader, of *Saul*'s promoteing *chriſtianity*, as *a ſuperior prophet*. Beſides; it is evident, that he haſtened to the *hiſtory* of *Saul*'s *apoſtleſhip*; which was much more material; and about which, he deſigned to treat more largely. However; as I am deſireous to bring together every thing, which can give light to the *chriſtian hiſtory*, within this period, I will not omit to take notice of the broken and imperfect hints, which are diſperſed, in his *epiſtles*, concerning this his journey into *Arabia*; as well as what treatment he met with, when he returned, and preached the *goſpel*, in the ſynagogues, at *Damaſcus*.

As *Saul*'s abode at *Damaſcus*, both upon his converſion, and at his returning from *Arabia*, appear to have been very ſhort; he muſt (according to his own account) have ſpent almoſt three years in *Arabia*. His going ſo ſoon from *Damaſcus*, and preaching the *goſpel* ſo long in a remote country, where there were no *chriſtians*, before his coming, is, what he himſelf very juſtly allegeth, as a proof, that "he received "not the knowlege of the *goſpel-doctrine* from any other of the "APOSTLES, or *chriſtians*; but immediately from OUR LORD JESUS "CHRIST, or by the illumination of the *ſpirit*." [a] And, as none but *jews* had hitherto been accepted into the *chriſtian church*; it is reaſonable to ſuppoſe, that *Saul* preached, in *Arabia*, to none but to *jews* onely.

Returning from *Arabia*, he came again to *Damaſcus*. And, going into one of the ſynagogues there, he preached the *chriſtian doctrine* to the *jews*, as he had done before. But they, not being content with barely rejecting his *doctrine*, conſulted how they might take away his life. For they looked upon him, as a *grand apoſtate*; whoſe converſion greatly ſtrengthened the intereſt of *chriſtianity*.

Damaſcus did now belong to *Aretas*, king of *Arabia*; [b] who governed it, by an *ethnarch*, or deputy-governor. It has been obſerved, that

Ver. 23. [a] Gal. i. 11, —— 19.

[b] I ſhould have thought this to have been ſufficiently confirmed by *Pocock*'s *Obſervations* on the *Arabian hiſtory*; if the account, given by *Joſephus*, and others, had not differed from it. For *Pocock* repreſents the *Arabians*, as haveing an uninterrupted poſſeſſion of *Syria Damaſcena*, for ſix hundred and ſixteen years; and that this *Aretas* was one of the kings in that ſucceſſion. Whereas; both *Joſephus*, and other authors, ſay, that the *romans* conquered *Damaſcus*, under *Pompey*; and yet they intimate

that *Herod*'s army was routed by *Aretas*. And, after *Aretas* had broken with his ſon-in-law, and got ſuch a ſignal victory over him, who was a *jew*, and ſon to *Herod the great*, the late king of the *jews*; very probably, the *jews*, in general, would have leſſe intereſt in the king of *Arabia*'s dominions, and rather be watched and ſuſpected by him. This might be the reaſon, perhaps, why they could not apprehend *Saul*, in the ſynagogue; as he himſelf thought formerly to have apprehended the *chriſtians*. However; though the *jews* could not, by their own power, compaſſe their deſign; nor would *Aretas* himſelf, perhaps, have granted them ſuch a favor; yet they made intereſt with his *ethnarch*, that the garriſon might have orders to apprehend *Saul*, and deliver him into their hands. After ſuch a battle, it was neceſſary for *Aretas* more ſtrongly to garriſon all his cities. For he knew that the *romans* claimed it, as their right, to decide the affairs of *princes*; and looked upon it as an indignity, for any to fight, within the borders of the *empire*, without leave firſt obtained of them. He knew, alſo, that he had fought without their permiſſion; and he could not long be without intelligence of their deſign to aſſiſt *Herod*. The garriſon, which he had ſet to guard, and defend *Damaſcus*, upon that occaſion, was (I ſuppoſe) the very garriſon, to whom the *ethnarch* gave that additional order, to apprehend *Saul*, and deliver him up to the *jews*. Poſſibly, the *jews* might incenſe the *ethnarch* againſt him, by pretending that (though they were loyal ſubjects) *Saul* was a ſpy for *Herod*, or for the *romans*, and an enemy to the *Arabians*; and ſo draw him into their quarrel. For, what will not perſecuteing and malicious men ſay, or do, in the current of their blind zele; and when hotly ingaged to oppoſe truth and goodneſſe? But, whatever their pretence was, they prevailed with him to give ſuch orders to the garriſon; who, according to their requeſt, watched the gates of the

An. Chriſti 38. Calig. 2.

Book I. Ch. IX. Sect. I.

Acts ix. 24, 25.

mate nothing of it's being reſtored to the *Arabians*. [Vid. *Pocock*, *Not. in Abul-far.* p. 77, 78. & *Spec.* p. 57, *&c.* and Mr. *Sale*'s *preliminary diſcourſe to* the Koran, p. 10, 11. With which compare *Joſeph. Antiq. Jud.* l. 13. c. 15. § 2. & *de Bell. Jud.* l. 1. c. 4. § ult. & *Antiq. Jud.* l. 14. c. 2. § ult. *Hieron.* in *Iſa.* xvii. 1. *Dion. Caſſ.* l. 36. p. 36. [alias, 37.] B. & *Joſeph. Antiq. Jud.* l. 14. c. 4. § ult. & c. 9. § 5. & c. 11. § 4. & ult. & l. 15. c. 3. § penult. & c. 10. § 1.] However; *Damaſcus* belonged to *Arabia*, in the *ſecond century*, as *Juſtin Martyr* expreſly affirms. [*Dial. cum Trypho. Pariſ. edit.* 1636. p. 305. A.] And, as he was borne in *Palæſtine*, he muſt have known the fact. But how, or when, the *Arabians* recovered it; or had it reſtored to them, by the *romans*; I have not been able to find.

Upon farther conſidering this matter, I apprehend that the *romans* never took away *Damaſcus* from the *Arabians*; but that *Aretas* his kingdom was tributary to the *romans*; and that he held his dominion, under them, as a dependent and tributary prince.

An. Chriſt. 38. Calig. 2. Book I. Ch. IX. Sect. II. Acts ix. 25.

city, day and night, that *Saul* might not eſcape. But he, haveing intimations of the ſteps which they were takeing, kept himſelf concealed, for ſome days; and no more appeared, in any of their ſynagogues, or in any public place. And, as ſoon as they could do it with ſafety, the *chriſtians* took him, and let him down, by night, in a large baſket, through the window of a houſe, which joined to the walls of the city; and, by that mean, the bloody-minded *jews* loſt their prey.

CHAP. IX. SECT. II.

SAUL *goeth to* Jeruſalem; *ſeeth* PETER *and* JAMES. *The* chriſtians *were afraid of him.* Barnabas *introduced him among them; and ſatisfied them of his converſion. The* chriſtians *are convinced, and admit him to their confidence and familiarity. He diſputed with ſome of the* helleniſtic jews, *who ſought his life. Upon which, the* chriſtians *conveyed him away to his native country.* Acts ix. 26, —— 30.

UPON his eſcapeing from *Damaſcus*, *Saul* went up to *Jeruſalem*; where he had never been, ſince his converſion to *chriſtianity*. And thither he went, chiefly to viſit *the great* APOSTLE *of the circumciſion*; [Gal i. 18.] who, as ſome of the *chriſtians* had informed him, did then reſide at that city. He had, very probably, heard much talk of St. PETER; which made him long for the ſight and acquaintance of one ſo eminent in the *chriſtian church*.

Great ſouls, by inſtinct, to each other turn;
Demand alliance, and in friendſhip burn.

And, indeed, there was ſomething alike in their caſe. For the one had been recovered to the dignity of one of the prime miniſters of the *circumciſion*, after a three-fold denial of his LORD and *maſter*. The other, from a *perſecutor* of the *chriſtians*, was already converted,

ed, and made an eminent *prophet*; and was farther deſigned for the great *apoſtolate* of the *gentile world.* But, though *Saul* went as a friend, to viſit St. PETER, and the *chriſtian church*; yet, as he had been ſo zeleous and diſtinguiſhed *a perſecutor*; and had, ſince his converſion, been moſtly in *Arabia deſerta*; a country, with which *Jeruſalem* had but little correſpondence; the *chriſtians* were ſtill afraid of him. They knew how he had perſecuted their brethren in *Jeruſalem*, formerly; and gone, to *Damaſcus*, in perſuit of them: but they, very probably, had had little, or no, account of his converſion. Though it ſeemeth ſtrange, that ſo remarkable an event ſhould have been ſo long hid from them! However: ſome very probable reaſons have been alleged; why they had not had a full and ſatisfactorie account of this affair; ſuch as, (1.) The war between *Herod* and *Aretas*, might greatly interrupt the correſpondence between *Jeruſalem* and *Damaſcus*. (2.) As the *chriſtians* in *Judæa* were under a violent perſecution, thoſe of *Damaſcus* might be afraid of going to *Jeruſalem*; and the *chriſtians* of *Jeruſalem* might not be able to carry on their correſpondence, ſo regularly, with the *chriſtians* at a diſtance. (3.) Perhaps the perſecuteing *jews* might raiſe jealouſies; and pretend that *Saul* acted that part, as their ſpy; when they had really loſt him as their fellow-perſecutor. But, whatever was the cauſe, the *chriſtians* at *Jeruſalem* ſtill doubted his integrity; and could hardly believe, that ſo great an enemy, as he had been, could be any other than a feigned convert; who thruſt himſelf in, among them, as a ſpy, in order to moleſt and perſecute them more effectually. Some affirm that *Barnabas* had been his old acquaintance; and had ſate, with him, at the feet of *Gamaliel*; and therefore he might know him to be a man of too much veracity, to act an inſincere part. But I queſtion whether that account can be depended upon; as it cometh ſo late, and is not mentioned by the *fathers*, nor by any body that I know of, 'till *Simeon Metaphraſtes* affirmed it, in the tenth century. However; *Barnabas* was, ſome way or other, fully ſatisfied of the truth and reality of *Saul*'s converſion. He, therefore, with great propriety, took *Saul* by the hand, and introduced him to the APOSTLES; namely, to St. PETER, who had gone with St. JOHN to *Samaria*, and who was now come back again; and to St. JAMES, the kinſman of OUR LORD. [*Gal.* i. 18, 19] For theſe were the onely APOSTLES, whom *Saul* now ſaw at *Jeruſalem*. The other APOSTLES had diſperſed themſelves to plant, or water, the *chriſtian religion*, in different places: and, eſpecially, to confirm and eſtabliſh ſuch converts, as the *chriſtians* had made, in their ſeveral diſperſions; by the laying on of their hands, and

An. Chriſti 38. Calig. 2.

Book I. Ch. IX. Sect. II.

Acts ix. 26, &c.

An. Chriſti 38. Calig. 2. Book I. Ch. IX. Sect. II. Acts ix. 27, &c.

and imparting unto them the *gift* of the *holy ſpirit*. *Barnabas* fully convinced the church at *Jeruſalem*, of *Saul*'s being a ſineere convert, by allegeing the manner of his converſion, together with the effects of it; *namely*, that he had ſeen the *glory of the* LORD, as he was upon the road to *Damaſcus*, when he was going thither to perſecute the *chriſtians:* that a voice came along with the *glory*, which reproved and convinced him: and that he himſelf had afterwards preached boldly, at *Damaſcus*, in the name of the LORD JESUS; proveing him to be the promiſed, and long-expected, *meſſiah*.

Saul tarried onely fifteen days at *Jeruſalem*, along with PETER and JAMES, and the *chriſtian brethren*; who uſed him with an intire confidence, as fully ſatisfied of his integrity. And he preached, openly, and undauntedly, in the name of the LORD JESUS; even at *Jeruſalem* alſo, where he had formerly ſhown himſelf a *zeleous phariſee*, had aſſiſted at the ſtoneing of St. *Stephen*, and perſecuted and oppoſed the other *chriſtians*. Particularly, he diſputed with ſome of the *helleniſtic jews*; that very ſort of perſons, with whom he had joined in ſtoneing the *proto-martyr*. Poſſibly, he thought he could do more good among them, than among the *hebrews*. For the *hebrews* had not onely known him to have been one of them; and conſequently were more præjudiced againſt him, ſince his converſion: but (what is more) *chriſtianity* had been ſo long preached in *Jeruſalem*, that the harveſt of the *hebrew converts* was gathered in; and the reſt were generally hardened, almoſt beyond all hopes of conviction. However; *Saul* had no great ſucceſſe among the *helleniſts*. For, when he had quite confounded them, and put them to ſilence, in diſputeing; they took the very method, which he and his old aſſociates had uſed againſt St. *Stephen*; and contrived how to put him to death. But, by the favor of a kind providence, he made his eſcape. For the *chriſtian brethren*, haveing notice of their wicked deſign, took care to convey him away to *Cæſarea*. And, from thence, they ſent him, by land,[a] to *Cilicia*, his native province; and to *Tarſus*, the very city, where he was borne; that he might find protection among his old friends and relations, and perhaps plant the *goſpel* among them. They, poſſibly, might not have heard of his former bigotry

Ver. 3 " the cel " terwar " not PA

a " [*Conduc* ' *him to Cæſarea.*] I ſhould have concluded this had been *name*, on the *mediterranean ſea*, ſo often mentioned afre he might ſo eaſily have paſſed by ſhip to *Tarſus*; had he went *through the regions of Syria and Cilicia.* [Gal. i. " 21.] which

bigotry againſt the *chriſtians:* Or, however; as the harveſt of the *jews* at *Tarſus* was not yet gathered in, as it had been, ſome time ago, at *Jeruſalem*; there were hopes of better treatment, and more ſucceſſe, there. An. Chriſti 38. Calig. 2. Book I. Ch. IX. Sect. III.

Saul was hitherto unknown, by face, to moſt of the *chriſtian churches*, in *Judæa*. Onely they had heard of his remarkable converſion. The news of which had ſpread among them; eſpecially ſince his laſt coming up to *Jeruſalem*. And they underſtood that he, who formerly perſecuted them, now preached the *doctrine*, which once he deſtroyed. And for that they gave praiſe and glory unto GOD.[b] Acts ix. 30.

CHAP. IX. SECT. III.

The ceaſeing of the perſecution, *together with the occaſion of it.* Acts ix. 31.

HEROD *Agrippa major* was ſon of *Ariſtobulus*, grandſon of *Herod the great*, and brother of *Herodias*; who had left her firſt huſband *Philip*, and married his brother *Herod Antipas*. This *Herod Agrippa* had been educated at *Rome*; and converſed freely in the *emperor*'s family:[a] where he became acquainted with *Druſus*, ſon of the *emperor Tiberius*; and was alſo in the good graces of *Antonia*, mother of *Germanicus* and *Claudius*, and wife of *Druſus the elder*, who was brother of *Tiberius the emperor*. The favor of *Antonia* he obtained, by means of his own mother, *Berenice*; for whom *Antonia* had a very great eſteem. So grand a manner of living drove him, in the heat of his youth, into expences ſuperior to his fortune; ſo that he

" 21.] which intimates that he went *by land*, and makes it probable that it was *Cæ-* " *ſarea Philippi*, near the borders of *Syria*, which is here ſpoken of." [So Dr. *Doddridge* remarks on this place.] My principal objection, is, that the word, *Cæſarea*, alone, did not denote *Cæſarea Philippi*, but *Cæſarea Palæſtinæ*, or *the celebrated city of that name, on the mediterranean ſea*. But I acknowlege that St. PAUL's own words, [*Gal.* i. 21, *&c.*] render it probable, that he now went *by land*; and that in ſuch an hurry, that he had not time to viſit the *chriſtian churches*, as he paſſed along, through the ſeveral towns, in *Judæa*, where there were any *chriſtian churches*.

[b] Gal. i. 22, 23, 24. Joſ. Antiq. l. 18. c. 6. § 1, &c.

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he could ſtay no longer at *Rome*. And the young *Druſus*, the *ſon* of *Tiberius*, dying; *Tiberius* was unwilling to ſee any of his acquaintance; for fear of reviveing the painful memory of ſo great a loſſe. *Herod*, therefore, returned into *Judæa*; and, for a long time, lived upon the bounty and favor of his friends. And, among the reſt, *Herod Antipas*, and *Herodias*, were kind to him, and ſupported him: though not ſo long, nor ſo generouſly, as they might have done. At laſt, being reduced to great calamities, he went back to *Italy*: where he again met with great kindneſſe, from *Antonia*; partly out of reſpect to the memory of his mother, and partly becauſe he had been educated with her ſon, *Claudius*. *Tiberius* alſo, the emperor, took him into particular favor; and committed to his care the *younger Tiberius*, the ſon of *Druſus*, and grandſon to *Tiberius the emperor*. But *Herod*, being ambitious, made his court to *Caius*; who was the ſon of *Germanicus*, and grandſon of *Antonia*; and univerſally reſpected for his father's ſake. *Caius* treated him with the greateſt confidence and familiarity. And one day, as they were rideing in the chariot together, "*Herod* wiſhed to GOD that *Tiberius* was gone, and *Caius* emperor in his ſtead."[b] *Eutychus*, *Herod*'s freed-man, drove the chariot, and overheard the words; which he then concealed. But, being, after ſome time, accuſed, by his maſter, of theft, he diſcovered the treaſon to *Tiberius*; who thereupon committed *Herod* to cloſe cuſtody. When *Tiberius* died, *Caius* ſoon advanced his old friend. Sending for him, to his palace, he put a crown upon his head, and conſtituted him *king* of the *tetrarchy* of *Philip*; intending alſo to give him the *tetrarchy* of *Lyſanias*. And he beſtowed upon him *a chain of gold*; of the ſame weight with the *iron one*, which he had wore in his impriſonment. This chain *Agrippa* did afterwards lay up in the *temple* at *Jeruſalem*; as "a monument that GOD can bring down thoſe "things which are great, and raiſe up thoſe things which are "fallen."

We muſt now, for a while, leave the *hiſtory* of *Herod Agrippa*; and mention ſome particulars concerning *Caius Caligula*, the *roman emperor*; and *Flaccus Avilius*, the *præſident* of *Ægypt*. The begining of *Caius* his reign was obligeing, and popular. He did many wiſe and beneficent actions, and gained the love of the people. They had an affectionate rememberance of *Germanicus*, *his father*; and they hoped his ſon would tread in his ſteps. But it was not long before he planely diſcovered his wicked diſpoſition. One of his firſt vile

[b] Joſeph. Antiq. l. 18. c. 6. § 5. &c. & de Bell. Jud. l. 2. c. 9. § 5.

vile actions was the murther of the younger *Tiberius*; whom the *emperor Tiberius* had left his co-partner in the empire. Another was the murther of *Macro*, who had been *Tiberius* his favorite, after the death of *Sejanus*; and one, to whom *Caius* himſelf had been excedeingly obliged. When *Caius* acted any thing unbecoming his dignity, (as, indeed, he was very apt to do) *Macro* would freely admoniſh him of it; 'till at laſt he could bear it no longer: and, therefore, ordered *Macro* to be put to death.[c] By degrees, he proceded to ſuch extravagance, that he would needs ſet himſelf up for a *god*, and be worſhiped as ſuch: — A thing, to which the *jews*, of all nations, would never conſent! And, therefore, they fell under his reſentment.[d] An. Chriſti 38. Calig. 2. Book I. Ch. IX. Sect. III. Acts ix. 31.

About this time, *Flaccus Avilius*, the *præſident* of *Ægypt*, who had been a moſt excellent governor for the laſt five years of *Tiberius* his reign, became quite another man. While *Tiberius* was *emperor*, *Flaccus* had been no friend to *Caligula*.[e] When, therefore, *Caligula* came to be *emperor*, and had put to death the younger *Tiberius* and *Macro*, in whom *Flaccus* had ſome intereſt; he was thrown into a terrible fright. His concern was viſible; and all the *Ægyptians* knew very well the cauſe of it. Hereupon they got him intirely into their own hands. And, of a governor, *Flaccus* became a ſubject; and they of ſubjects became *præſidents*; inventors of uſeleſſe decrees, directors of all affairs; takeing him in as a mere mute image in a play; for no other reaſon, but becauſe he had the name of *governor*. The leading men among them, therefore,[f] conſpired together to form a moſt wicked deſign againſt the *jews*; and, coming to *Flaccus*, they tell him: "Sir, you have loſt the young *Tiberius*; and, your next hope after "him, your friend *Macro*. You have no expectation of favor from "the *emperor*; but rather otherwiſe. We muſt neceſſarily contrive, "for you, ſome powerful advocate with *Caius*. This advocate, Sir, "is the city of *Alexandria*; which hath ever been honored by the im-"perial family, and eſpecially by our preſent ſovereign. If ſhe may "but obtain ſome favor of you, ſhe will undertake your cauſe. You "can oblige her, by nothing, ſo much, as by delivering up the *jews* "into her hands." Then he, who ought to have been provoked at ſo impudent a propoſeal, and to have reprimanded the authors of it, as incendiaries and diſturbers of the public peace, tamely complied with

[c] Philo de Legat. ad Caium, p. 998. [d] Id. ibid. p. 1008. C, D, E. & 1020. D, E. [e] Philo in Flac. p. 965, &c. operum. Francofurti, 1691.
[f] Philo. in Flac. p. 968.

An. Chriſti 38. Calig. 2. Book I. Ch. IX. Sect. III. Acts ix. 31.

what they deſired. From that time, *Flaccus* firſt carried it coldly to the *jews*; and, afterwards, became their open enemy. [g] The *Alexandrian jews*, when they heard of *Caligula*'s ſuccedeing *Tiberius*, decreed him all the honors, which the *law of Moſes* would permit them to pay him. And, as they were not allowed to ſend an embaſſy, they deſired *Flaccus* to ſend *the decree* to *Rome*. He promiſed them he would do ſo, but never ſent it; that he might render the *jews* odious, as the onely perſons who deſpiſed the new *emperor*. And hence *Caius* his diſpleaſure with the *jews* ſeemeth to have taken it's firſt riſe. But, before the *emperor* ſhowed his diſlike of them, things went very much againſt them at *Alexandria*. They were not onely caſt in all cauſes; but the *Ægyptians*, takeing incouragement from this behavior of the governor, came by degrees to [h] rifle the houſes of the *jews*, and to murther great numbers of them.

The præſident, if he had pleaſed, could in one hour have quieted that mad multitude. But he was under ſuch influence, that he pretended not to hear, or ſee, any thing of the matter. [i] In this interim, *Herod Agrippa* came to *Alexandria*, in his way to *Judæa*, by the advice of *Cæſar*; who thought it the ſafeſt, and beſt way. [k] And, though he deſigned to have kept himſelf private, the *Alexandrians* ſoon got notice of his arrival, and of the deſign of his journey; which was to take poſſeſſion of his kingdom. They were filled with envy, at the thoughts of a *jew*'s haveing the title of *king*: and many ways they ſhowed their indignation. One was this. There was one *Carabas*, a ſort of a diſtracted fellow, who, in all ſeaſons of the year, went naked about the ſtreets. He was ſomewhat between a madman and a fool; the common jeſt of boys, and other idle people. This wretch they brought into the theatre; and placed him on a lofty ſeat, that he might be conſpicuous to all. Then they put a paper diadem on his head, for a crown. The reſt of his body they covered with a mat, inſtead of a robe; and, for a ſcepter, one put into his hand a little piece of reed, which he had juſt taken up from the ground. Haveing thus given him a mimic, royal dreſſe; ſeveral young fellows, with poles on their ſhoulders, came and ſtood on each ſide of him, as his guards. Then there came people towards him; ſome to pay their homage to him, others to aſk juſtice of him, and ſome to know his will and pleaſure concerning affairs of ſtate. And, in the crowd, were

[g] Id. ibid. p. 979. [h] Philo de legat. ad Caium, p. 1009. [i] Philo de legat. &c. p. 1010, 1011. [k] Philo in Flac. p. 968, 969.

were loud and confuſed acclamations, of *Maris*, *Maris*; that being (as they ſaid) the *ſyriac* word for *lord*; thereby intimateing whom they intended to ridicule, by all this mock-ſhow: *Agrippa* being a *Syrian*, and king of *Judæa*; a large country in *Syria*.[1] Other indignities, alſo, he ſuffered from the people; very probably by *Flaccus* his order, or connivance. Though he dared not publicly to affront one ſo much in the *emperor*'s favor. The *Alexandrian jews* acquainted *Herod Agrippa* with the deſign of the *Ægyptians*, and of *Flaccus*, againſt them. Upon which, he took the *decree*, that they had made, in the begining of *Caius* his reign; and promiſed them that he would ſend it to *Rome*, together with the reaſon of it's coming ſo late. And, accordingly, he did ſend it; and a proper apology along with it.[m] In the mean time, the *Alexandrians* ſtill proceded to greater outrages againſt the *jews*; ſetting up *Caius* his image in their *proſeuchaes*, or *oratories*; and afterwards demoliſhing their ſynagogues, or *oratories*.[n] Nay; the governor declared himſelf publicly their enemy. Upon which, the people ſpared neither age, nor ſex. Even the leading men among the *jews* were, by the *præſident*'s order, uſed with the greateſt indignity; and ſome of them put to cruel deaths. For he hoped to ingratiate himſelf with *Caius*, by deſtroying thoſe, who refuſed to acknowlege *his deity*, and to pay him *divine worſhip*. *Flaccus*, in the event, did himſelf no real ſervice, by all theſe baſe compliances; but was treated much as *Pontius Pilate* was treated by the *jews*; being accuſed by thoſe very *Ægyptians*, whoſe tool he had been; and whoſe favor he had ſought, by ſuch violent and indirect methods.

An. Chriſti 39. Calig. 3. Book I. Ch. IX. Sect III. Acts ix. 31.

Upon the above-mentioned quarrel, between the *jews* and *greeks*, who dwelt at *Alexandria*, there were ambaſſadors ſent to *Caius*, at *Rome*; five on each ſide.[o] Of whom, *Appion* was the chief among the *greeks*; and *Philo* was the oldeſt, and moſt experienced, perſon, among the *jews*.[p] *Appion*, beſides many other malicious and bitter reproaches

[1] Ibid. p. 970. Compare, with this, the treatment, which OUR BLESSED LORD had met with, not many years before. *Matt.* xxvii. 27, — 31. *Mark* xv. 16,—20.

[m] Philo in Flac. p. 980. [n] Philo de legat. ad Caium, p. 1011. C, D.

[o] Id. ibid. p. 1043. Joſeph. antiq. l. 18. c. 8. § 1, &c.

[p] *Appion* was the perſon, againſt whom *Joſephus* wrote his two books, in vindication of the *jews*. And *Philo*, who is often called *Philo-Judæus*, was a *jew* of *Alexandria*; brother to *Alexander* the *alabarch*, or chief magiſtrate of the *jews* in that country. He was eminent for his wit and learning, as well as family. [*Joſeph. Antiq.* l. 18. c. 8. §. 1. edit. *Havercamp. Philo* de legat. 1018; 1043.] Many of his write-

An. Chriſti 39. Calig. 3. Book I. Ch. IX. Sect. III. Acts ix. 31.

againſt the *jews*, alleged that they neglected the worſhip of *Cæſar*: "For, (ſaith he) when all other nations, who are ſubject to the *roman* "*empire*, have erected altars and temples to *Caius*; and, in every re- "ſpect, honor him as they do the *gods*; theſe *jews* alone think it an "indignity to honor him with ſtatues, or to ſwear by his name." By theſe, and like invectives, *Caius* was ſo inraged, that, when *Philo* was going to reply, he would not hear him; but commanded him to depart out of his preſence, in ſuch an angry tone, that it was generally believed the *jews* would fall under the weight of his vengeance. And it was not long, before he diſcovered his reſentment. About the ſame time, another thing happened, which farther exaſperated that wicked *emperor*. Several of the *heathens*, who lived at *Jamnia*, a city of *Judæa*, and who had an utter averſion to the *jewiſh laws*; when they underſtood *Caius* his inclination to be worſhiped as *a god*, and his reſentment againſt the *jews*, for refuſeing to join in that worſhip; they, on a ſudden, erected an altar of brick; both to curry favor with *Cæſar*, and to moleſt and vex the *jews*. The project ſucceeded to their wiſh. For the *jews* quickly demoliſhed the *altar*. And the *heathens* went and complained to *Capito*, the *quæſtor*, or collector of the *roman* tribute in *Judæa*; who ſent an account of the affair to *Caius*, with all imaginable aggravations.[q] And he himſelf, indeed, was thought to be the ſecret author and contriver of the plot, in order to inſnare and deſtroy the *jews*. For as he came poor into *that province*, and had ſince inriched himſelf by fraudulent and oppreſſive methods, he was afraid of the people's accuſeing him. And, therefore, by way of prevention, he firſt calumniated and accuſed them. *Caius*, looking upon theſe as repeted affronts, recalled *Vitellius*; who was remarkable for his exceſſive complaiſance, and who had gratified the *jews* to the uttermoſt of his power. And he ſent *Petronius* to ſuccede him; giveing him orders to go to *Jeruſalem*, with an army,[r] and to ſet up his ſtatue, with the name of *Jupiter* inſcribed upon it, in the moſt

writeings are ſtill remaining; though ſome have been loſt. I have had frequent occaſion to quote his diſcourſe againſt *Flaccus*, the *præſident* of *Ægypt*; and his account of this *ambaſſy* to *Caligula*. [*See Dr.* Lardner's *account of* Philo, *in his* Credibility of the goſpel hiſtory, part i. p. viii. of the 2d edition, p. xii. of the 3d edition; — *in the introduction.*]

q Philo de legat. *&c.* p. 1020, 1021.

r Joſeph. de Bell. Jud. l. 2. c. 10. § 1, &c. collat. cum Philon. de legat. ad Caium, p. 1021, C. 1022. A, B. But I prefer *Philo*'s account; becauſe he went to *Rome*, in behalf of the *jews*, in this dreadful time. And *Joſephus* was then but an infant. Philo, *ubi ſupra*, p. 1019. & 1034. E.

moſt holy place of the temple there; injoining him, if the *jews* oppoſed it, to put to death all, who made any reſiſtence, and to make the reſt of the nation ſlaves. Very probably, the *jews* of *Judæa* were very much affected with the condition of their countrymen at *Alexandria*; where, by this time, they were almoſt ruined. But this order from *Caligula* was a thunder-ſtroke. *Petronius* marched from *Antioch* into *Judæa*, and a large body of auxiliaries raiſed in *Syria*. The *jews* could hardly believe the firſt report of ſo execrable a deſign. But it was not long, before all were convinced. And it threw them into the utmoſt conſternation; the army being come as far as *Ptolemais*. They, therefore, gathering together, went with their wives and children into the plane, near *Ptolemais:* and intreated *Petronius*, in the firſt place, for their laws; and, in the next place, for themſelves. *Petronius*, being moved with their intreaties, left his army and the image, at *Ptolemais*; and went into *Galilee*. At *Tiberias*, he called together the chief men of the *jews*, and laid before them the power of the *romans*, the threatenings of *Cæſar*, and the folly and abſurdity of their requeſt: intimateing, that, as all other nations had received the image of *Cæſar*, among their other *gods*; the refuſeal of the *jews* would be looked upon, as little leſſe than rebellion, and an high contempt and indignity to the *emperor*. When they, after all, utterly refuſed to comply, and declared themſelves ready to ſuffer any thing for *their laws*, he aſked them: "Will you then fight againſt *Cæſar?*" The *jews* anſwered him: That they offered up ſacrifices, twice every "day, for *Cæſar*; and the *roman people*. But that, if he would ſet "up the image, he ought firſt to ſacrifice the whole nation of the *jews*. "And, that they were ready to ſubmit themſelves, with their wives "and children, to the ſlaughter." *Philo* ſaith,[f] that the tideings of this order haveing reached *Jeruſalem*, the *jews* abandoning their cities, villages, and the open countrie, all went to *Petronius* in *Phœnicia*; both men and women, old and young, and middle-aged. *Petronius* his friends, at a diſtance, took them for a large army. But, when they came nearer, they found it was onely an unarmed, lamenting, multitude. When they came within ſight of *Petronius*, who was ſeated upon an eminence, they threw themſelves down upon the ground before him, with weeping and lamentation. And, when he ordered them to riſe, they approached him, with their heads covered with duſt, and their hands behind them, like men condemned to die.

An. Chriſti 39. Calig. 3. Book I. Ch. IX. Sect. III. Acts ix. 31.

And

[f] De legat. ad Caium, p. 1024. E, &c.

An. Chriſti 39. Calig. 3. Book I. Ch. IX. Sect. III. Acts ix. 31.

And then *the ſenate* addreſſed themſelves to *Petronius*, in this manner: "We come to you, Sir, as you ſee, unarmed. We have brought, "with us, our wives, children, and relations; and throw ourſelves "down, before you, as at the feet of *Caius*; haveing left none at "home, that you may ſave all, or deſtroy all," *&c.* with a great deal more to the ſame purpoſe. In which, they repeted their love of *their temple*, and *their laws*, more than of their lives. — And all which they expreſſed, with tears, and all the ſigns of anguiſh and diſtreſſe. *Petronius*, out of compaſſion, defered the executeing of his commiſſion. And he had a very good pretence for his delay. For the *jews* were in danger of neglecting the gathering in their harveſt, and the cultivateing of their lands;[t] out of ſo general a concern for the violation of *their religion*. And as it was expected that *Caligula* would be at *Alexandria*, the next ſummer, he judged it improper to do any thing, that might hinder a ſufficient plenty, for the company, which would follow the *emperor*, from *Italy*; the concourſe of the princes of *Aſia*, and other great men in thoſe parts. He, therefore, wrote to the *emperor*; repreſenting the caſe as favorably as he could: particularly, not forgeting to urge the neceſſity of defering the matter, for fear of the ſcarceity which might inſue.

It is highly probable that the *perſecution* of the *chriſtians* ceaſed; not onely at this time, but upon this occaſion. For the *jews* were fully imployed in warding off this terrible blow from themſelves; and from the *temple*, which was their glory and confidence. Under ſo general a conſternation, and in ſuch circumſtances of diſtreſſe, they could not have the heart, or the leiſure, to look after, or perſecute, the *chriſtians*. "Suppoſe it ſhould be objected, that the *chriſ-* "*tians* would have been as far from worſhiping *Caius*, as *a god*, as "any of the *jews*. And, as they thought the *levitical law* to remain "in full force and obligation; they muſt have been concerned for "the *temple* alſo; and as unwilling as the reſt of the nation to "have it polluted. — And, therefore, ſo general a calamity muſt "have equally affected them. So that, in ſuch an interval, *their* "*churches* could have *no great reſt*." I would anſwer; that (very probably) it grieved and troubled them, as well as the other *jews*, to think, that the *emperor* ſhould pollute the *temple of* GOD; and (perhaps) ſome of them might go, and join in the petition to *Petronius*.

[t] Id. ibid. p. 1028.

tronius. But, conſidering how *the unbelieveing jews* had lately treated them; it could not be expected that they ſhould go in a body; or, generally ſpeaking, appear in ſuch a petition at all. Nay, farther; the perſecution of the *chriſtians* had hitherto riſen from the *jews*; and the *romans* had not moleſted, but rather protected, them. And, as the *romans*, both now, and for a long time after this, looked upon the *chriſtians*, as onely *a ſect* of the *jews*; and the *unbelieveing jews*, their perſecutors, were at preſent ingaged in difficulties and diſcouragements, which ſo nearly affected themſelves; the *chriſtians* might injoy full liberty to profeſſe their own peculiar ſentiments, and follow their own manner of worſhip. For *Caius* did not yet require the *jewiſh nation* directly to worſhip him: [Such an order, indeed, would have affected the *chriſtians!*] Nor was *the temple* actually prophaned with his ſtatue. For *Herod Agrippa* prevailed with him to delay the matter; and *Caligula* died[u], before the attempt was made; as will be related hereafter, in it's proper place. An. Chriſti 39. Calig. 3. Book I. Ch. IX. Sect. III. Acts ix. 31.

Commentators have generally aſcribed *this reſt of the chriſtian churches* to the *converſion* of *Saul*; who had, indeed, been a very zeleous perſecutor. But it hath (with great probability) been aſcribed to the above-mentioned events.[x] For the aſcribeing it to *Saul*, ſeemeth to do him a great deal of wrong, on the one hand; and too much honor, on the other. To aſcribe to him, all the ſufferings of the *chriſtians*, which inſued upon the death of St. *Stephen*, would ſurely be great injuſtice to *Saul:* becauſe, after *his converſion*, the *jews* of *Judæa*, *Damaſcus*, and every other place, were filled with malice and ſpite againſt *chriſtianity*, againſt *Saul*, and againſt every one elſe of that way. On the other hand; it is doing him, at the ſame time, too much honor. *Saul* was then but *a young man.* And, though a forward and active inſtrument, yet he could be no more than an inſtrument, in that *perſecution.* It cannot be ſuppoſed, that, whileſt he was with the *high-prieſt* and *phariſees*, they were directed, and chiefly animated, by him; and that when he left them, their ſpirits were ſo ſunk, that they could no longer perſue their old meaſures. His own dangers, at *Damaſcus*, and *Jeruſalem*, are a clear proof of the contrary. Beſides; according

ing

[u] Tacit. hiſt. l. 5. c. 9.

Ver. 31. [x] See Dr. *Lardner*, in his *Credibility of the goſpel hiſtory*, part i. p. 123. &c. 2d edit. p. 207, &c. 3d edit.

An. Chriſti 40. Calig. 4. Book I. Ch. X. Acts ix. 31.

ing to the ſeries of St. LUKE's *hiſtory*; though the great *perſecution*, which he ſpeaks of[y], might, perhaps, be abated ſooner; °yet it could not be quite over, 'till ſeveral years after *Saul*'s converſion. For he was returned from *Damaſcus* to *Jeruſalem*, before the perſecution ceaſed; which was not 'till above three years after his converſion. And, finally; as this reſt of the *chriſtian churches* was very extenſive, even all over *Judæa*, *Galilee*, and *Samaria*; and ſo complete, as that the *chriſtians* had no moleſtation; ſo conſiderable an event muſt have been oweing to ſome other conſiderable event, with which the whole people of that countrie were affected. The converſion of *a young man*, not veſted with the ſupreme authority; and who had onely perſecuted, under the direction and influence of others, could never have occaſioned ſo general a tranquillity. But, as moſt, or all, of the *perſecutions* of the *chriſtians* had hitherto proceded from the *jews*; a caſe, which ſo deeply affected *that nation*, was enough to ingage their attention to what more nearly concerned themſelves; and to occaſion ſo extenſive and complete a tranquillity to the *chriſtians*, who lived among them.

Dureing this interval, ſeveral of the *chriſtians*, who had been ſcattered by the *perſecution*, ventured to return again to *Jeruſalem*.

CHAP. X.

St. PETER *re-viſits the* churches, *in* Judæa, Galilee, *and* Phœnicia. Acts ix. 32, *to the end of that chapter*

AS St. PETER had gone formerly through the metropolis, and other towns of *Samaria*, to plant, or water, *chriſtianity*; and, particularly, by the laying on of his hands, to impart, unto the *chriſtians*, that grand and confirming evidence of the *gift* of the *holy ſpirit*; ſo, dureing this peaceful interval, he reviſiteth the ſeveral churches, in *Judæa*, and *Galilee*; to rectifie their diſorders, to

[y] Acts viii. 1. and xi. 19.

to inſtruct them farther, and to impart the *holy ſpirit* to the new converts. An. Chriſt 40. Calig. 4.

Among other places, he went down to the *chriſtian brethren*, who dwelt at *Lod*, or *Lydda*, a town ſituated in the tribe of *Ephraim*. They had, very probably, been converted to *chriſtianity* by *Philip*; as he went along, preaching the *goſpel*, in all the towns and cities from *Azotus* to *Cæſarea*. For *Lydda* was a large village, or town, of *Phœnicia*, that lay between *Azotus* and *Cæſarea*. It was, afterwards called *Dioſpolis*. There St. PETER found a man, whoſe *greek* name was *Æneas*; but (according to *Grotius*) his *hebrew* name was *Hillel*. He had been eight years bed-ridden with a palſy; to whom the APOSTLE went in, and ſpoke thus: "*Æneas*, JESUS of *Na-*"*zareth*, who is the *meſſiah*, healeth you of your diſorder. Ariſe, "therefore; and, as an evidence of the certainty and perfection of "your cure, make your own bed; which you have for many years "been unable to do." [In working this *miracle*, St. PETER ſeemeth to have imitated OUR LORD; partly as to the manner of expreſſion; but principally as to the ſign and evidence of the perfection of the *miracle*. [*Mark* ii. 9. *John* v. 8.] Onely with this remarkable difference and decorum; *namely*, that the two men, whom OUR LORD cured, were not at their own home. And, therefore; they were ordered to take up their bed (or the couch, on which they had laid) and walk away; but *Æneas*, whom St. PETER cured, was at home, and kept his bed, there. And, therefore, he was ordered to ariſe, and make his bed.] Upon theſe words of St. PETER, *Æneas* immediately roſe up; and found himſelf perfectly ſound and well.—*Sharon* [or *Saron*] was (not a town, but) a large, fruitful, and well-inhabited, valley; which lay near *Lydda*, and is ſaid to have extended from *mount Tabor* to the lake of *Tiberias*, and from *Cæſarea* to *Joppa*. Upon this miraculous cure of *Æneas*, many of the inhabitants of *Lydda*, and of the large valley of *Sharon*, were rouſed to attend to the *chriſtian doctrine*; and convinced, upon examination, of it's truth and excellence. Upon which, they unanimouſly imbraced the *goſpel*. At *Joppa* alſo, another city of *Phœnicia*, lying upon the *mediterranean*, a neighboring town to *Lydda*, there were already ſome *chriſtians*: converted (moſt probably) by the *evangeliſt Philip*, in the above mentioned journey; that is, from *Azotus* to *Cæſarea*. At *Lydda*, there were famous ſchools of the *jews*; and at *Jabneh*, or *Jamnia*, nigh *Joppa*, the great *ſan-*

Book. I. Ch. X. Acts ix. 32, &c.

An.Chriſti 40. Claud. 1. Book I. Ch. X. Acts ix. 36, &c.

hedrim did ſometimes ſit. [a] And yet, for all their conſultations, authority, and learning, *chriſtianity* did there take root, and floriſh. *Joppa* was, indeed, a remarkable place, upon many accounts. There *Jonas*, the *prophet*, took ſhip, when he fled to *Tarſhiſh*, from the preſence of the LORD. [b] And it was the neareſt maritime town to *Jeruſalem*, though computed to have been at the diſtance of forty miles from it. *Simon*, ſon to *Mattathias*, and brother to *Judas Maccabæus*, who was both *high-prieſt* and *prince* of the *jews*; after he had made peace and alliance with *Demetrius*, ſon to *Demetrius*, king of *Syria*, repaired and fortified *Joppa*, and made it a ſea-port to *Jeruſalem*, and all *Judæa*; it being the fitteſt place, on all that coaſt, for the carrying on of their trade, to all the *iſles*, and *countries*, in the *mediterranean*. [c] For which purpoſe it ſerved them, many ages after the *Maccabees*: as it ſtill ſerveth the inhabitants of that country, to this very day; being called by the ſame name, though the vulgar pronunciation hath changed it to *Jaffa*. — Among the *chriſtians* at *Joppa*, there was a woman, whoſe *hebrew* name was *Tabitha*; which in *greek* is *Dorcas*: [that is, a *roe*, or *wild goat*. For it was common among the *hebrews* to call men, or women, by the names of ſome *inferior animal*. [d]] This *Dorcas* had been one, who abounded in good works, and was excedeing liberal to the poor. But, when St. PETER was at *Lydda*, ſhe was ſick, and died. After which, they waſhed her corpſe, according to an antient cuſtom, both among the *hebrews*, *greeks*, and *latins*; (which is ſtill in practice among us;) and then laid her in an upper room. The *chriſtians* at *Joppa*, haveing ſuſtained ſuch a loſſe; ſuch an ornament to their *religion*, which was then in it's tender ſtate of infancy; and one, who had been ſo very uſeful in her place and ſtation; and *Lydda* being onely about ſix miles from *Joppa*; they, underſtanding that the APOSTLE PETER was there, ſent meſſengers unto him, intreating him

Ver. 35. [a] See Dr. *Lightfoot*'s works, vol. 1. p. 284. & vol. 2. p. 16, 17. But Dr. *Whitby*, on 2 *Theſſ.* ii. 4. denies that the great *ſanhedrim* ſat at *Jabneh*.

Ver. 36. [b] Jonah i. 3. [c] 1 Maccab. xiv. 5; 34. *Prideaux* his *connection*, vol. 2. p. 283. edit. 8vo. 1718.

[d] Thus *Rachel* ſignifieth a *ſheep*, and *Eglah* a *calf*. Dr. *Shaw* (in the *ſupplement to his travels*, p. 74.) takes Δορκὰς to be the *Gazel*, or *Antilope*; "which *Ariſtotle* "deſcribes to be the ſmalleſt of the horned animals, — being even ſmaller than *the* "*roe*. The Δορκὰς is deſcribed to have fine eyes: and, in the *eaſtern* countries, "thoſe of the *Gazel* are ſo to a proverb. *The damſel, whoſe name was* Tabitha, "*which is by interpretation* Dorcas, might be called ſo, from this particular feature "and circumſtance."

him to come to them without delay, To which he readily conſented. And, being come into the houſe of *Dorcas*, and conducted into the upper room, where they had laid the corpſe; there all the widows ſtood round about him, weeping; and lamenting the loſſe of their charitable neighbor: very much extolling her for her induſtry and liberality, and even ſhowing him ſome of the under and upper garments, which ſhe, with her own hands, had made, to cloathe the naked, and relieve the poor. But the APOSTLE deſired them all to withdraw a little. And, kneeling down, not far from the corpſe, he prayed: [probably, that ſo uſeful a perſon, and ſuch an ornament to *chriſtianity*, might be reſtored to life again.] And, knowing certainly, by a *divine impulſe*, that his prayer was heard, he turned to the body, and ſaid; "*Tabitha*, ariſe." Upon which, ſhe opened her eyes; and, looking upon the APOSTLE, ſhe attempted to ſit up. Then he took hold of her hand, and helped her up. And, calling in all the *chriſtians*, and the mourning widows, he preſented her to them, alive and well. The report of this *miracle* ſpread ſwiftly through all *Joppa*. Upon which, *Simon*, the ſon of *Jonas*, became more famous there, than *Jonas* himſelf had been. For the antient prophet, *Jonas*, after he had taken ſhip at *Joppa*, was raiſed onely from the belly of the whale. But *Simon*, the ſon of *Jonas*, raiſed the pious and charitable *Tabitha* from the dead; and thereby promoted a *religion* of greater and more extenſive uſefulneſſe, than even the beneficent work of reduceing *Nineveh* to repentence.

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After this, St. PETER tarried ſeveral days at *Joppa* lodgeing in the houſe of one *Simon*, a tanner; whoſe houſe ſtood by the ſea-ſhore.

Thus endeth the *firſt book* of the *hiſtory of the firſt planting of the* chriſtian religion; containing the *firſt grand period*, in which the *goſpel* was preached to the *jews* onely. —— This *period* began at the day of *pentecoſt*, when the *ſpirit* was poured out, ſoon after the aſcenſion of OUR LORD; and is computed to have laſted 'till the year of CHRIST 41; that is, about the ſpace of eight years.

'Till ſuch of the *jews*, as would imbrace *chriſtianity*, were brought in: eſpecially the *jews* in *Palæſtine*; GOD, in his great wiſdom and goodneſſe, would not ſuffer the *goſpel* to be offered to one *gentile*. But, when ſuch great numbers were gathered in, and

An. Chriſti 41. Claud. 1. Book I. Ch. X. Acts ix. ult.

the APOSTLES had gone a ſecond time to viſit and ſettle the *churches*; when *chriſtianity* had taken root among them, and they were ſufficiently inſtructed and eſtabliſhed; and when, at the ſame time, the providence of GOD had ſo ordered things, that the *perſecution* was ceaſed; and the *chriſtians* in *Judæa*, *Galilee*, and *Samaria*, had ſo extenſive and complete a tranquillity: —— Then, I ſay, and not 'till then, the ſame divine wiſdom and goodneſſe præpared the way for the ſpreading of the *goſpel* among the *devout gentiles*. —— The more particular account of which, will be the ſubject of *book the ſecond*.

The end of the FIRST BOOK.

THE

THE HISTORY OF THE FIRST PLANTING OF THE CHRISTIAN RELIGION, &c.

BOOK II.

Containing an account of the ſpreading of chriſtianity *among the* devout gentiles, (*whom the* jews *commonly called* proſelytes of the gate:) *together with it's farther progreſſe among the* jews: *that is, from the year of* OUR LORD 41, *to the year* 44. *and from* Acts xth *to the end of the* xiith *chapter.*

CHAP. I.

The converſion of the devout gentiles *at* Cæſarea. Acts x. 1. — xi. 18.

SECT. I.

The diſtinction between proſelytes of righteouſneſſe, *and* proſelytes of the gate: *And what things each of them were obliged to, antecedent to their imbraceing* chriſtianity. Acts x. 1.

THE *jews*, in all nations, as well as in *Judæa*, were obliged to pay a great regard to their own *religion* and *polity*, antecedent to the appearence of the *goſpel-doctrine* in the world. And, though the *jews*, in *Judæa*, who imbraced the *chriſtian religion*, continued under obligations to the *moral* and *political* part of the *Moſaic* An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. I. Acts x. 1.

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. I. Acts x. 1.

Moſaic law; yet I look upon them to have been abſolved from the *ceremonial part*, immediately upon their becoming *chriſtians*: provided they had underſtood their liberty; and could have got over the ſcruples and præjudices, which had grown up, with them, from their infancy. 'Till they could ſhake off their præjudices, they were indulged, and permitted to continue in the obſervation of the *ceremonial law*. The *jewiſh chriſtians*, in other nations, did undoubtedly continue under obligations to obey the *civil law* of the country, where they lived; and the *moral law* was ſtill obligatory upon them, both from the reaſon of things, and as it is adopted into the *chriſtian law*. But they appear to me to have been abſolved, both from the *political*, and *ceremonial*, parts of the *jewiſh law*, upon their imbraceing *chriſtianity*; provided they could have got over their ſcruples. Otherwiſe they, alſo, were indulged in the continued uſe of their antient rites and cuſtoms. What hath been thus briefly ſaid of the *jews*, holds equally true of the *proſelytes of juſtice*, or *righteouſneſſe*. But, in order to give a more clear account of *this period*; and of ſome things, which are to be related in the *next book*; it is neceſſary to inquire more particularly, "Who the *devout gentiles* were? And to what "*laws* they were obliged, antecedent to their becoming *chriſ-* "*tians?*"

There were two ſorts of *proſelytes* among the *jews*; namely, *proſelytes of the covenant*, who were alſo called *proſelytes of juſtice*, or *righteouſneſſe*; and *proſelyte-inhabitants*, or *proſelytes of the gate*.

The *proſelytes of the covenant* (who were alſo called *proſelytes of juſtice, or righteouſneſſe*) were ſuch perſons, as had deſcended from *gentile* parents; but had conſented to be circumciſed, and ſo had bound themſelves to obſerve the whole *law* of *Moſes*. They differed in nothing from other *jews*, except onely that they had not deſcended from *jewiſh* parents. Their *religion*, duties, liberties, and privileges, were exactly the ſame with thoſe of *the natural jews*; [a] according to that known rule, [*Exod.* xii. 49.] "One law ſhall be to him that is "home-borne, and unto the ſtranger that ſojourneth among you." Which

Ver. 1. [a] Thus *Joſephus* ſaith, of the *Idumæans*, that, when they were circumciſed, and ſubmitted to live according to the law, —— from that time they became *jews*. [Antiq. Jud. l. 13. c. 9. § 1.] προσήλυτος ὁ περιτεμνόμενος, εἰ τῷ λαῷ προσκεράσηκεν, ἔστιν ὡς αὐτόχθων. *A circumciſed proſelyte, ſeeing he is joined to the people* [of the jews,] *is like one that is home-borne.* [Juſtin. Martyr. Dial. cum Trypho. p. 351. C. *Paris* edit. 1636.]

Which *maxim* related to the *proſelytes of righteouſneſſe*; as evidently appeth from *ver.* 43, 44, 45; 48. We have, therefore, in the courſe of this *hiſtory*, all along conſidered them as *jews*. They were called *proſelytes of righteouſneſſe*, or of *the covenant*; becauſe the *jews* accounted them more *righteous* than the other ſort of *proſelytes*; as they had been *circumciſed*, and bound themſelves to obſerve the *whole law*, or *covenant*. An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. I. Acts x. 1.

A proſelyte of the gate, was ſometimes by the *jews* called a *proſelyte-inhabitant*. And, in the fourth commandment, he is called *a ſtranger within their gates*. He was borne of *gentile* parents, and continued *uncircumciſed*: but was diſtinguiſhed from the *idolatrous gentiles*, by his haveing renounced *idolatry*, and worſhiping the one *true* GOD, the GOD of *Iſrael*. If he had not done ſo, he could not have been permitted to have been an *inhabitant* of the cities, or *within the gates*, of the *jews*; that is, to come and ſettle, or ſojourn, for any time, among the *jews*, in *Palæſtine*. For, according to the *law* of *Moſes*, the *jewiſh* government was a *theocracy*. And, as GOD was their king, *idolatry* was high treaſon; and, therefore, puniſhed with death. They were called *proſelyte-inhabitants*, *proſelytes of the gate*, or *ſtrangers within their gates*; as they were permittted, upon certain terms, to live in *Judæa*; or within the gates, or borders, of the *jews*. But, beſides their acknowlegeing the *one true* GOD; complying with things of eternal, unalterable obligation; and obſerveing the neceſſary laws of *civil ſociety*; they were alſo obliged to ſome things, peculiar to the *jewiſh polity*: that is, They were careſully to abſtain from whatever was likely to tempt them to forſake *the true* GOD; or would have made them look like *idolators*. And thoſe prohibitions were particularly four. "(1.) That they ſhould abſtain "from *things offered to idols*; that is, from any meats, or drinks, de-"voted to *an idol*; or that had been offered, before the *image*, private-"ly, or in the *idol*'s temple. (2.) From *blood*, ſeparated from the fleſh "of any animal; either pure, or mixed with any thing elſe. (3.) "From eating the fleſh of ſuch creatures, as had been *ſtrangled*, "with a deſign to keep the blood in them. For, by eating, and "drinking, ſuch things, the *heathens* imagined that they held "communion with their *idol-gods*. (4.) From all ſorts of *lewdneſſe*, "or *venereal uncleanneſſe*; that is, from whatever the *law of Moſes* had "deſcribed and prohibited as ſuch. *For inſtance*, the marrying "within the prohibited degrees of conſanguinity; as well as *adul-*

tery,

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"*tery, inceſt*," [b] &c. It is ſhocking to conſider that the *abominations*, mentioned *Lev.* xviii. were practiſed by the *heathens*, even in the worſt of thoſe inſtances; as part of their *worſhip*, performed to ſome or other of their *idols*. [See *Wiſd.* xiv. 20, — 27. 2 *Maccab.* vi. 4.] But certainly they were, therefore, with great reaſon, prohibited unto ſuch, as were ſeparated from the world; to keep up the knowlege of the *true* GOD, and to avoid the temptations to, and concomitants of, *idolary*.

They, who would ſee the proofs at large, may conſult Dr. *Spencer*; and compare him with what hath ſince been advanced, by the *ingenious author of Miſcellanæa ſacra*. But I will more briefly indeavor to ſhow, that theſe four things were prohibited to the *proſelytes of the gate*; Lev. xvii, *and* xviii.

That, by *the ſtrangers that ſojourn among you*, [Lev. xvii. 8; 10; 12, 13.] are not meant *proſelytes of righteouſneſſe*, is highly probable. (1.) Becauſe (though *proſelytes of righteouſneſſe* went, ſometimes, under that general appellation; yet) there was no occaſion here to diſtinguiſh them from the *jews*. For, according to the above-mentioned rule, [*Exod.* xii. 49.] "there was one and the ſame law to the home-borne, or natural, *jew*; and to them." And, therefore, they are included among *perſons of the houſe*, or *children, of* Iſrael; *ver.* 3; 5; 8; 10; 12, 13, 14. (2.) The *proſelytes of the gate* might offer *burnt-offerings*, and *ſacrifices of peace-offerings*. [Lev. xxii. 18, *&c.* Numb. xv. 8; 14, 15. Iſa. lvi. 6, 7. *compared with* Mark xi. 17.] But it does not appear that they were allowed to offer *ſin-offerings*, or *treſpaſſe-offerings*. And, as no *offering* is mentioned, [*Lev.* xvii. 8.] but what the *proſelytes of the gate* might offer; it is probable that they are the perſons meant, by that phraſe, *The ſtranger*

[b] *Inceſt* is called πορνεία, *fornication*; 1 Cor. v. 1. *Adultery* is ſo called, *Matt.* v. 32. *and* xix. 9. *Rev.* ii. 20, 21. compared with *ver.* 22. And ἐκπορνεύσασαι is uſed for *ſodomy*, (as ſome think) *Jude*, ver. 7. "The writers of the new teſtament "ſeem to uſe the *greek* word πορνεία, which we tranſlate *fornication*, in the ſame ſenſe "that the *hebrews* uſed זנות [*zenuth*,] which we alſo tranſlate *fornication*. Though it is "evident that both theſe words, in ſacred ſcripture, have a larger ſenſe, than the word "*fornication* hath, in our *engliſh* language. For זנות [*zenuth*,] among the *hebrews*, ſig-"nified [*turpitudinem*, vel *rem turpem*] *uncleanneſſe*, or *any flagitious, ſcandalous crime*: "but, more eſpecially, the *uncleanneſſe of unlawful copulation*, and *idolatry*; and not "preciſely *fornication*, in our ſenſe of the word; that is, the unlawful mixture of an "unmarried couple." [See Mr. *Locke*, on 1 *Cor.* v. 1. *Spencer. diſſertat.* in *Act.* xv. 20. c. 1. § 2. & *Selden* de *jure nat. & gent.* c. 12.]

I apprehend that πορνεία ſignified *idolatry*, onely in a ſecondary, or figurative, ſenſe: *namely*, as *idolatry* was *ſpiritual fornication*, or *adultery*; a being inamored with falſe gods;

er that ſojourneth among you. For, if the *proſelytes of righteouſneſſe* had been intended; why was not a *ſin-offering*, and a *treſpaſſe-offering*, mentioned; as well as a *burnt-offering*, and *ſacrifice* [of *peace-offering*[c]?] (3.) It is well known that the *proſelytes of the gate* thought themſelves obliged by theſe laws, and did actually abſtain from theſe four things. And, indeed, there were ſufficient reaſons why ſuch prohibitions ſhould extend to them. For they were not onely to renounce *idolatry*; but the uſual concomitants of it, and temptations to it; or any thing which might make them ſuſpected by the *jews*. [Rev. ii. 14.] It is given as a reaſon, by GOD himſelf, why he caſt out the wicked *Canaanites*; [Lev. xviii. 24, &c.] *namely*, "becauſe they defiled the land with theſe abominations." And he warned the new inhabitants to abſtain from ſuch things, *leſt he ſhould alſo caſt them out.* Which reaſon evidently extended to the *proſelytes of the gate*; as well as to the *jews*, and *proſelytes of rigteouſneſſe.*

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If it ſhould be doubted, "whether the phraſe, *his people*, [Lev. xvii. 9.] could agree to the *proſelytes of the gate*;" it ought to be remembered, that, if any of *them* had fallen into *idolatry*, in *Judæa*, he muſt have ſuffered *death*: and, in that caſe, might, very properly, have been ſaid to have been cut off from among *his people*; that is, from among that people, where he was permitted to live, and injoy the privileges of civil ſociety, as long as he behaved in conformity to the laws of that *polity*. But farther; [*Deut.* xiv. 21.] the *proſelytes of the gate* are planely diſtinguiſhed from *aliens*, or *men of other nations.* Which is, in effect, an ackowlegeing them to have been members of the *jewiſh nation.*

Suppoſe it ſhould again be *objected*, "that, by *a ſtranger*, Lev. "xvii. 15. muſt be underſtood *a proſelyte of righteouſneſſe?* becauſe "*a proſelyte of the gate* might eat that which died of itſelf, or that "which was torne by beaſts. [*Deut.* xiv. 21.] Whereas; ſuch "things were prohibited to the *proſelytes of righteouſneſſe*; who were, "in all reſpects, to behave like a *natural jew.* And if, by *a ſtrang-*"*er*, be underſtood *a proſelyte of righteouſneſſe*, in one part of that

gods; and a being falſe to the true GOD, whom they had eſpouſed; and with whom they had, as it were, contracted a marriage-covenant. —— I have, therefore, in what followeth, uſed the word in it's primary ſenſe onely.

[c] So the *chaldee* explanes it. [See *Ainſworth* on *Lev.* xvii. 8.] As to the different ceremonies, uſed in theſe different ſorts of ſacrifices; ſee Mr. *Taylor*'s *ſcripture doctrine of atonement*, p. 8, &c. As to the difference of the ſacrifices themſelves; ſee Dr. *Sykes* his *eſſay on the nature*, &c. *of ſacrifices*, p. 269. &c.

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" *chapter*; why not every where? Or, how ſhall we diſtinguiſh, " when it meaneth one ſort of *proſelyte*, and when the other?"

Anſwer. This phraſe, [*the ſtranger that ſojourned among the Iſraelites,*] is a general expreſſion; and uſed of both ſorts of *proſelytes.* The ſenſe and connection, therefore, muſt determine which ſort is any where meant. To me it appeareth, upon conſidering many of the places, where the *ſtranger* is ſpoken of, that it means the *proſelyte of the gate*; unleſſe where ſome circumſtance is added, which is inconſiſtent with that meaning, and determines it to ſignifie a *proſelyte of righteouſneſſe.* And I would propoſe it as *a query*, (which well deſerveth to be examined, by ſuch learned men, as make *the ſcriptures* their ſtudy) ' Whether the phraſe, [*a ſtranger, that ſojourn-*' *ed among the Iſraelites,*] doeth not always ſignifie *a proſelyte of the* ' *gate*; unleſſe there be ſome circumſtance added, which reſtricteth it ' to the other ſort of *proſelytes?* Juſt as the word *gentiles*, ſignifieth ' *idolators*, in the new teſtament; unleſſe there be ſomething, in ' the context, which reſtraineth the meaning of that word to the ' *devout gentiles?* Of which laſt, there will not, upon examina-' tion, be found a great many inſtances; though ſome ſuch there ' evidently are.'

" (1.) The *eating things offered to idols* is forbid to the *Iſraelites.* " [Lev. xvii. 1, — 7.] And to prevent this, they were ordered, " whileſt in the wilderneſſe, to kill no beaſt, even for common " food, but what was devoted to the LORD, and ſlain *at the door of* " *the tabernacle of the congregation.* This is forbid to the *proſelytes* " *of the gate*, alſo; *ver.* 8, 9. (2.) *Blood* is expreſly forbid, both " to the *Iſraelites*, and to the *proſelytes of the gate*; ver. 10, 11, 12. " (3.) *Things ſtrangled*, with a deſign to keep the *blood* in them, are " prohibited to both of them; *ver.* 13. And, (4.) *Fornication*, " that is, every ſort of lewdneſſe, or venereal uncleanneſſe, is prohi-" bited, very particularly, both to the *Iſraelites*, and to the *proſelytes of* " *the gate.* [Lev. xviii. See *ver.* 6, — 26."]

When the *jews* were an independent nation, and in floriſhing circumſtances, they did, indeed, arbitrarily require more, from the *proſelytes of the gate.* But, upon their renounceing *idolatry*, obſerving the eternal *law of nature*, the neceſſary laws of civil ſociety, and theſe four prohibitions, peculiar to that *polity*; GOD himſelf, in the *law* of *Moſes*, required no more of them. But, upon ſuch a conformity, they had ſeveral privileges of a civil nature, among the *jews*; as well as full liberty to join, in all ſuch acts of *religious worſhip*, as were not peculiar to the *jews*; but uſed among the *patriarchs*, before

before the giveing of the *law* of *Moſes*. [See what is ſaid in *the apoſtolic conſtitutions*, concerning this, *book* 6. *chap.* 12. as quoted in *the eſſay concerning aboliſhing of the ceremonial law, annexed to* Titus, *chap.* iii. § 1. *at the end.*] An. Chriſti 41. Claud. 1.

Acts x. 2.

CHAP. I. SECT. II.

The devout gentiles, *mentioned in the* Acts of the APOSTLES, *were, very probably, the ſame with the* proſelytes of the gate. *Acts* x. 2.

HAVEING ſhown what the *law of Moſes* required, both of the circumciſed and uncircumciſed *proſelytes*; we procede to ſhow that the *devout gentiles* (of whom ſo much will be related, in the courſe of this *hiſtory*) were, moſt probably, *proſelytes of the gate.* (1.) As they lived among the *jews.* And we read of very few, or none, at a great diſtance from *Jeruſalem*; unleſſe it was in a *jewiſh ſynagogue*, or *proſeucha.* "Some may, perhaps, ſuppoſe "that they might become acquainted with the *true* GOD, by con- "verſeing with the *jews*; and yet not conform to any *jewiſh* cuſ- "toms." I own the thing was poſſible. But, if we conſider how apt men are to imitate thoſe, whom they reverence; and by whom they have been inſtructed, in any important article of *religion*; and how induſtrious the *jews* were, in makeing *proſelytes*; we ſhall ſcarce believe that the generality of them ſtoped ſhort, and never became *proſelytes* of any ſort. And the facts, recorded in the new teſtament, ſeem planely to repreſent the *devout gentiles* as *proſelytes.* For, (2.) They prayed at the *temple-hours* of prayer, and attended the ſynagogue-ſervice. Such a conformity to *jewiſh cuſtoms*, could hardly be expected, from ſuch as had merely caſt off *idolatry*; unleſſe they had alſo been *proſelytes* to the *jewiſh* religion, in ſome kind, or degree. (3.) In preaching to the *devout gentiles*, the APOSTLES refered them to the *prophecies* of the old teſtament; which they never did, when they attempted to convert *idolatrous gentiles.* Now, unleſſe they had been *proſelytes of the gate*, and acquainted with the old teſtament, by reading it in private, or by hearing it read in the ſynagogue, every ſabbath-day; what account can be given of the

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. III. Acts x. 1, &c.

APOSTLES appealing to the *prophecies*, in order to convert them? Would any man, of common ſenſe, (much leſſe one, who had alſo the *apoſtolic illumination*) appeal to *prophecies*, for the confirmation of any thing, among ſuch as were unacquainted with them, or did not allow their authority? (4.) They are called σεβόμενοι προσήλυτοι, *The religious*, or *devout*, *proſelytes*. [Acts xiii. 43.] Now, there were onely two ſorts of *proſelytes*, among the *jews*: and theſe, about whom we are here inquireing, appear to have been, not the *circumciſed*, but the *uncircumciſed*, or *proſelytes of the gate*. For ſuch *devout gentiles* will be found, hereafter, to be promiſcuouſly called, *ſuch as feared*, and *worſhiped*, GOD; or, *devout proſelytes*. [See *Acts* x. 2; 7; 22; 35. *and* xiii. 16; 26; 43.]

CHAP. I. SECT. III.

St. PETER *was to preach* firſt *to the* gentiles: *though he appeareth, hitherto, not to have thought of ſuch a thing.* Cæſarea *the place where, and* Cornelius *the perſon, with whom, he was to begin.* Cornelius *his viſion of an angel; who orders him to ſend for the* APOSTLE PETER. Acts x. 1, —— 8.

THE *chriſtian religion* haveing been planted in *Jeruſalem*, *Judæa*, and *Samaria*; and ſent, by the *eunuch*, into *Æthiopia*, one of the uttermoſt parts of the earth; according to OUR LORD's expreſſe order, [*Acts* i. 8.] and haveing now been preached, about eight years, to the *jews* onely; GOD, in his wiſe and merciful providence, diſpoſed things, for the preaching it, among the *gentiles*. And, as he always made the moſt gentle and natural gradations; the next tranſition was to *the devout gentiles*, within the borders of *Palæſtine*. Theſe glad tideings of great joy had been already carried to *Cæſarea*, by *Philip*; who was one of the ſeven *deacons*, and an *evangeliſt*; and who (moſt probably) ſettled there, ſoon after he had converted the *Æthiopian eunuch*. But *Philip*, like all the other preachers of the *goſpel*, had hitherto preached to none but to the *jews* onely. As St. PEEER was travelling through the towns and villages of *Palæſ-*

Palæſtine; eſpecially ſuch as lay nigh, or upon, the coaſts of *the mediterranean*, the places, in which *Philip* had planted the *goſpel*: — As St PETER, I ſay, was going over thoſe places, eſtabliſhing ſuch as had imbraced the *chriſtian doctrine*, and converting others; he received orders, immediately from heaven, to enter upon the great work of the converſion of *the gentiles*. This eminent APOSTLE was, for his right and early profeſſion of JESUS his being *the* MESSIAH, (or the *great prophet*, ſent into the world, to open a new ſtate of things, by *the goſpel*,) ſurnamed PETER, which ſignifieth a *rock*; as he was to be the *rock*, upon which *the chriſtian church* was to be built; or was firſt to lay the foundation of the *chriſtian church*: and, as OUR LORD foreſaw his future ſteddineſſe and conſtancy, in the profeſſion and ſupport of the truth. — By another figure of ſpeech, *the keys of the kingdom of heaven* are ſaid to have been *committed unto him*; as he was firſt to *open the door of faith*, both to the *jews* and *gentiles*; and to admit, into CHRIST's kingdom, all thoſe, among them, who were duely qualified for it. He had, accordingly, ſome years ago, laid the foundation of the *chriſtian church*, among the *jews*; or opened the door of faith to them. [*Acts* ii. 14, &c.] But it had not once entered into his head, that he was to do ſo, among the *gentiles*; while they continued *uncircumciſed*. He did, indeed, ſince the effuſion of the *ſpirit*, fully underſtand that CHRIST's was not *a temporal*, but *a ſpiritual*, *kingdom*; ruleing over the conſciences of men; and not deſigned to transfer the monarchy of the world, from *Rome*, to *Jeruſalem*. But he did not think that GOD would receive any, as members of that *kingdom*; except the *jews*, who had, for ſo many ages, been *the peculiar people of* GOD: that holy nation, which GOD had ſo long, and ſo remarkably, diſtinguiſhed from other nations; ſtyleing himſelf *their* GOD, in an eſpecial manner. And he knew, that ſuch *gentiles*, as became *proſelytes of righteouſneſſe*, were to be treated as *jews*. But the *uncircumciſed gentiles*, even ſuch of them as were *proſelytes of the gate*, were looked upon, as polluted and unclean[a]: ſo far from being worthy to be accepted into the number of *the people of* GOD, that, unleſſe they would be *circumciſed*, they reckoned them too impure for a *jew* to eat and drink with, or to have any familiar converſation with them.[b] Nay; the more zeleous

An. Chriſti 41. Claud. 1.

Book II. Ch. I. Sect. III.

Acts x. 1, 2.

jews

Ver. 2. [a] 2 *Eſdras*, vi. 55, 56, 57. The *jews* looked upon *a ſojourning proſelyte*, as a *gentile* to all purpoſes. [Vid. *Jeruſ. Jebamoth.* fol. 8. col. 4. as quoted by Dr. *Lightfoot*, vol. 1. p. 285. of his *works*.]

[b] Compare, with this place, *Matt.* xviii. 17. *Acts* xi. 3. and 1 *Cor.* v. 11.

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect III. Acts x. 1, 2.

jews would not ſuffer them to live quietly among them, whenever they had power; unleſſe they would become *proſelytes of righteouſneſſe*: even though GOD had, in their *law*, commanded them to receive ſuch, into their nation; and to ſuffer them to live, among them, undiſturbed. It was indeed, *propheſied*, in the old teſtament, that, in *Abraham's ſeed, all the nations of the earth ſhould be bleſſed*; and that the MESSIAH ſhould be *a light to inlighten the gentiles, as well as the glory of* GOD's *people, Iſrael.* But it was not ſaid, on what terms the *gentiles* ſhould be accepted. The *jews*, therefore, (who were ever ready to interpret *prophecies*, according to what they wiſhed; and ſo violently præjudiced to their own nation, and againſt the *uncircumciſed gentiles*) took it for granted, that ſuch of the *gentiles*, as ſhould be accepted into the *meſſiah's kingdom*, muſt be firſt circumciſed, and become *proſelytes of righteouſneſſe*; and that the reſt muſt be ſlaves, or tributaries, to the *jewiſh* nation. OUR LORD, who was of a more humane and benevolent *ſpirit*, took the moſt wiſe methods, gently to root ſuch inveterate præjudices, out of the minds of his diſciples: particularly, by the beautiful parable of the *prodigal ſon*; by that of the *vineyard*, let out to huſbandmen; and that of the *laborers*, hired into the vineyard; as well as by many other of his diſcourſes. By which, he inſinuated the rejection of the body of the *jewiſh* nation, for their impenitence and diſobedience; and the reception of the penitent, and virtuous, among the *gentiles*. But, as they were deeply tinctured with the national præjudices; and thoſe were truths, not onely contrary to all their former ſentiments, but highly diſagreeable and diſtaſteful to them; they either could not, or would not, underſtand him. In giveing the APOSTLES their firſt commiſſion, their præjudices were conſidered; and they were ſent, "onely to the loſt ſheep "of the houſe of *Iſrael*." In their laſt commiſſion, which was for life, they were ordered to "go to *all nations*, to preach the *goſpel* to "*every creature*; and to be witneſſes, unto OUR LORD, not onely in "*Jeruſalem*, *Judæa*, and *Samaria*; but alſo unto the *uttermoſt parts* "*of the earth*." However; the commiſſion was delivered in ſuch general terms, and their minds were ſo narrow, and ſo much bigoted to their own nation, that they, for all that, continued ignorant of the extent of their commiſſion; and underſtood it, either as extending to the *jews* of the ſeveral *nations*, or diviſions, of *Judæa* onely; or, at the fartheſt, to the *jews*, where-ever diſperſed, over the face of the whole earth. OUR LORD bore with theſe præjudices, for about eight years, after his aſcenſion, and the firſt effuſion of the *holy ſpirit*; their minds not being able ſooner to bear the diſcovery. For had the

goſpel

goſpel been preached to the *gentiles*, bfore it had taken root among the *jews*; in all probability, the *jewiſh converts* would have been ſo ſhocked, as to have been almoſt ready to quit *chriſtianity* itſelf. But, now, the harveſt of the *jews* being gathered in, the time was come, when, in JESUS CHRIST, the true ſeed of *Abraham*, *all nations* were to be bleſſed; and thoſe made a people, whom the *jews* had not accounted his people; and the perſons treated as beloved of GOD, who had not been treated as GOD's beloved. St. PETER was to lead the way. And the remarkable place, to begin at, was *Cæſarea*. There was a town called *Cæſarea-Philippi*, nigh the fountain-head of the river *Jordan*; which was afterwards called *Paneas*. But this was called *Cæſarea-Palæſtinæ*, as being under the *romans*, the metropolis of *Palæſtine*. It was formerly called *Straton's tower*; [c] and was then but a ſmall and inconſiderable town, on the borders of *Phœnicia*. But, as it ſtood by the ſea-ſide, and was a proper place for merchandize; *Herod the great* built a very large city there, with many ſtately marble buildings; a theatre of ſtone, and an amphitheatre; (in which it is reckoned that *Herod Agrippa* was ſtruck dead, upon his aſſumeing to himſelf the glory, which belonged to GOD alone.) The haven being very incommodious, *Herod the great* built, alſo, a noble haven, with marble edifices and towers. The greateſt of which towers, he called *Druſus*, in honor of the *emperor*'s kinſman; as he called the city *Cæſarea*, in honor of *Cæſar*, the *emperor* himſelf. It was ſituated between *Doron* and *Joppa*, about ſeventy miles from *Jeruſalem*, and about thirty from *Joppa*; and inhabited by a mixture of *jews* and *gentiles*, who were pretty near equal in number. And the *jews* are ſaid to have had ſeveral ſchools, and learned men, there. As *Palæſtine* was now in ſubjection to the *romans*, and this their *metropolis* in that province; the *roman governor* frequently reſided at *Cæſarea*, [d] and had there ſeveral companies of ſoldiers, to maintain the *roman* authority, and keep the *province* in ſubjection. And, among the reſt, there was a company, which went by the name of the *Italian cohort*. A *cohort* ſeemeth to have conſiſted of a thouſand ſoldiers. For over it was a *tribune*, or captain of a thouſand. [e] And the *Italian cohort* had, probably, been ſent, out of *Italy*, for the *governor*'s life-guard; and was, perhaps, honored with ſome marks of eſteem and diſtinction. In that *cohort*, there was a *centurion*, or captain of an hundred ſoldiers, *Cornelius*

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect III. Acts x. 1, 2.

[c] Joſeph. de Bell. Jud. l. 1. c. 21, § 5, &c. Antiq. l. 15. c. 8. § 5. & c. 9. § 6.
[d] Acts xxiii. 23, 24. *and* xxiv. 8.
[e] The word is σπεῖρα, which is uſed, *Matt.* xxvii. 27. *Mark* xv. 16. and over it there was χιλίαρχος. *John* xviii. 12. *Acts* xxi. 31.

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. III. Acts x. 1, 2.

nelius by name; who was a *devout gentile*. He had diſtinguiſhed himſelf, by his great virtue, piety, and charity; and was well prepared for the reception of the *goſpel:* as the *proſelytes of the gate* were, in general, above all ſorts of people. The *ceremonial law* did moſt grievouſly intangle the minds of the *jews*; and, by means of their ſtrong præjudices, their attachment to it degenerated into *ſuperſtition*. The *idolatrous gentiles*, by their ignorance and wickedneſſe, which were continued and ſupported by their *idolatry*, were with much more difficulty brought to imbrace *chriſtianity*. Whereas; the *devout gentiles* had caſt off *idolatry*, on the one hand; and, on the other hand, had not ſubmitted to the *ceremonial* part of the *jewiſh law*.

Thus præpared were they in general. But the uncommon virtues, and great piety, of *Cornelius* rendered him, in particular, a proper perſon to begin with, among that well-diſpoſed ſort of people. He excelled in piety towards GOD, and benevolence towards mankind; even to men of different *ſects*, without confineing his charity to perſons of his own ſentiments and party. For he is ſaid to have given much alms[f] to the people [of the *jews*;] as well as to have prayed, at thoſe hours of the day, at which the *jews* uſed to offer up their prayers. [I cannot forbear mentioning, in this place, one inſtance of the *ſuperſtition* of the *jews*. They would readily receive alms from the *devout gentiles*, and accounted their *gifts* ſufficiently clean and pure; but they held their perſons in abomination; and looked upon them, as rejected of GOD.]

The GREAT GOD, the wiſe and benevolent governor of reaſonable creatures, in pitching upon a perſon, ſo pious in himſelf, and ſo charitable to the *jews*, made the gradation as gentle as poſſible; and began with one of the fitteſt perſons in the world, when he was about to unite *jew* and *gentile* into one church and body, through JESUS CHRIST, *the prince of peace*. It was, indeed, with great difficulty, that the *jewiſh converts* were brought to bear with the admiſſion of one *uncircumciſed gentile*. But, if they could bear with the reception of any; they muſt own, that one of *Cornelius* his virtue and charity was the moſt proper perſon, among all the *gentiles*. And, when they came to cool upon it; ſurely, they could not forbear admireing the divine condeſcenſion, in ſtooping to their præjudices, and ſo graciouſly bearing with their infirmities.

Cornelius

[f] *Luke* xi. 41. OUR SAVIOR intimates, that this was the way to render all things clean to any perſon.

Cornelius was one day praying, in private, at the time of the even- An. Chriſti 35. Claud. 1.
ing ſacrifice[g]; *that is*, about three a-clock in the afternoon; when, on a ſudden, he ſaw, wakeing, and with his bodily eyes, an *angel* ſtanding before him, cloathed with *a glory*; who came near him, and called him by his name, "*Cornelius.*" Perhaps he might be praying for the coming of the *kingdom of the meſſiah*, when the *gentiles* were to be accepted as the people of GOD.[h] For the *jews* were then daily looking when that *kingdom* would appear. *Cornelius* looked intenſly upon *the viſion*; and, not without ſome ſurprize, ſaid: "What can this mean, LORD?" The *angel* anſwered: "Thy prayers, and thine "alms, are come up before GOD; more grateful than the ſteam of "burnt-incenſe[i]; or of the moſt coſtly ſacrifice, which thou couldeſt "have offered. But, as a more perfect revelation of the mind and "will of GOD will be to thy unſpeakable advantage; GOD hath, "therefore, diſpatched me, with this meſſage, to thee, *Send to* "*the town of* Joppa, *and inquire for one* Simon, *ſurnamed* PETER. "*He lodgeth with one* Simon, *a tanner*; *whoſe houſe is by the ſea-ſide.* "*When he is come, he will inſtruct thee in what is proper for thee to* "*know*; *and direct thee what thou oughteſt farther to do.*" Haveing delivered his meſſage, the *angel* diſappeared.

Book II. Ch. I. Sect. III. Acts x. 3, &c.

When the *angel* was departed, *Cornelius* called unto him two of his domeſtic ſervants; and a ſoldier, who was a *devout gentile*, and uſed to attend upon him; and, relateing to them, what had happened, in his retirement, he ſent them to *Joppa*.

From *Joppa*, the prophet *Jonah* was ſent to preach, to the *gentiles*, at *Nineveh*. And, from thence, the APOSTLE, PETER, was ſent to preach, to the *gentiles*, at *Cæſarea*.

Ver. 3. [g] Compare, with this, *Dan.* ix. 21, &c.

[h] See *ver.* 31. where his particular prayer, which he was offering up, at that time, is ſaid to have been heard.

Ver. 4. [i] See Ainſworth *on* Lev. ii. 2.

CHAP. I. SECT. IV.

St. PETER's *viſion of the ſheet. The* decorum *obſerved in erecting* CHRIST's *ſpiritual kingdom. The* APOSTLE *goeth along with the meſſengers from* Cornelius; *and ſix* jewiſh chriſtians, *from* Joppa, *accompanie him.* Acts x. 9, —— 23.

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. IV. Acts x. 9, &c.

THEY ſet out too late, to reach *Joppa* that night; but the next day, as the meſſengers of *Cornelius* were upon the road, and juſt entering the town; St. PETER went up, to the top of the houſe, to ſpend ſome time in retirement and devotion. For (as it hath been obſerved above[a]) the *jews* had two hours in a day, for ſtated hours of prayer; *namely*, the time of the morning and evening ſacrifice. The firſt of which was about nine a-clock in the morning; and the laſt, about three in the afternoon. And the more *devout* among them added a third, which was about noon; and which they called the time of the *mincha gedolah*, or *the great meat-offering*. [See *Pſalm* lv. 17. *Dan.* vi. 10.] In thoſe *eaſtern countries*, the roofs of the houſes were commonly flat; and the flat roofs, or ſome of the upper parts of the houſes, were the uſual places for devout retirement: where it was their cuſtom to pray, with their faces turned towards the *temple* at *Jeruſalem*.[b]

As it was about noon, and dinner-time drew on; St. PETER acquainted the family that he was very hungry, and deſired them to præpare ſomething for him to eat. But, while they were præpareing, he (who continued hitherto a ſtrict obſerver of the *jewiſh rituals*) conformed to the cuſtom, and retired to the top of the houſe for *prayer* and devotion. Dureing which retirement, a trance, or *extaſie*, fell upon him. And in a *viſion*, the heavens ſeemed to open; and ſomething like a large ſheet, faſtened by the four corners, to be let down to the earth; in which were ſome of almoſt all ſorts of living creatures, tame and wild; birds, beaſts, and reptiles; many of which the

Ver. 9. [a] See on chap. iii. 1. & Joſeph. Antiq. l. 14. c. 4, § 3.
[b] Dan. vi. 10. 1 Kings viii. 29, 30; 35; 38; 44; 48. Pſal. cxxxviii. 2. Jonah ii. 4.

the *law of Moſes* had prohibited, to the *jews*, as polluted and unclean. And, along with the viſion, there came, from heaven, the voice of the LORD JESUS CHRIST, ſaying: "Ariſe, PETER; and (*now thou art hungry*) kill and eat of any of theſe creatures, without difference, or diſtinction." St. PETER, not apprehending the deſign of *the viſion*, anſwered; "No! LORD, by no means[c]. For I have never yet eaten any thing, which is common to the *gentiles*, or unclean to *Iſrael*." And I intend not ſo to do, either now, or at any time hereafter." The voice replied: "What GOD hath rendered clean, and pronounced lawful[d], you are no longer to account polluted." To confirm the matter, the thing was done a third time[e]; and then the whole *apparatus* was immediately received up into *heaven*. An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. IV. Acts x. 13, &c.

Before we procede in the *hiſtory*, it may not be amiſſe to reflect upon the propriety and *decorum*, with which things were managed, in erecting CHRIST's *ſpiritual kingdom*. The LORD JESUS CHRIST himſelf *appeared* to *Saul*; and granted the knowlege of the *goſpel*, unto him, by *immediate revelation*: becauſe he was to be, firſt, a *ſuperior prophet*, and afterwards an APOSTLE. But *Cornelius* was admoniſhed, by *an angel*, to ſend for St. PETER, and hear him preach the *chriſtian doctrine*; becauſe St. PETER was *to open the door of faith* to the *gentiles*; and *Cornelius* was not deſigned for ſo high an office, in the *chriſtian church*, as *Saul*. Again: The *angel*, who appeared to *Cornelius*, was not ſent to preach the *goſpel* to him, but onely to order him to ſend for an APOSTLE, who was one of the *witneſſes*, choſen of GOD, to atteſt the truth of CHRIST's life, miracles, death, and reſurrection; and, upon *theſe facts*, to found the *chriſtian doctrine*. And, farther: St. PETER did not go of himſelf, and attempt the converſion of *the uncircumciſed gentiles*; even though the body of the *jews* in *Palæſtine*, that would imbrace the *goſpel*, were gathered in. If he had done ſo, he would have met with a more ſevere rebuke, from the zeleous *jewiſh chriſtians*, at *Jeruſalem*; and could not have offered half ſo much in his own vindication. But, as he did not go, 'till he was ſent for, and that in ſo extraordinary a manner; he maintained

Verſe 14. [c] Ezek. iv. 14. Dan. i. 8. Tobit. i. 10, 11, 12.

Verſe 15. [d] While the *jews* were to continue a ſeparate nation, they were to obſerve the diſtinction of meats; *namely*, between ſuch as the *law* had pronounced *clean*, and ſuch as it had prohibited as *unclean*. [Lev. xx. 24, 25, 26.] But here it is intimated that the diſtinction was to ceaſe; and that GOD himſelf now aboliſhed the *laws*, which, in former times, and different circumſtances, he himſelf had made. [*See the eſſay concerning aboliſhing the ceremonial law, annexed to* Titus.]

Ver. 16. [e] Gen. xli. 32.

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. IV. Acts x. 17, &c.

tained the *apoſtolic dignity*, and could allege the determination of heaven in his favor. And, finally; we may obſerve that *an angel* was ſent to *Cornelius*; but the LORD JESUS CHRIST himſelf ſpoke to the APOSTLE, PETER: not onely, as he bore an higher character in the church, than *Cornelius* was to bear; but as he was to execute a new, and *a moſt extraordinary, commiſſion.* For ſuch that, of beginning to call in *the uncircumciſed gentiles*, certainly was.

I apprehend, that OUR LORD, in ordering St. PETER to ſlay, and eat, of any of the creatures, repreſented in the *viſion*, without difference or diſtinction, intended to inſinuate, that the *jewiſh chriſtians* were, by the *goſpel*, abſolved from the *ceremonial law*; and, particularly, from the *jewiſh* diſtinction of meats, *clean* and *unclean*: — as well as to teach him, by way of *emblem*, that the *uncircumciſed*, and particularly the *devout*, *gentiles* were no longer to be accounted *unclean*, or unfit for free and familiar converſation with the *jewiſh chriſtians*; but were to be accepted into the *chriſtian church*, and to all the bleſſings and privileges of it; as fully and freely as thoſe of the *circumciſion*, who imbraced the *goſpel*. But, ſo præjudiced was St. PETER, againſt underſtanding it in that ſenſe; and yet ſo unable to put any other ſenſe upon it; that he did not know what to make of it, 'till the ſuccedeing events taught him to regard it, as an intimation that the *gentiles* were to be admitted into the *church*. Upon his firſt awakeing out of his *trance*, ſo ſtrange a *viſion* quite aſtoniſhed him. But, whileſt he was ruminateing upon it, with great wonder and ſurprize; behold the meſſengers from *Cornelius* had found out *Simon*'s houſe; and were at the gate, inquireing, whether SIMON PETER lodged there? Upon which, the ſpirit directed the APOSTLE himſelf to go down: for three men at the door wanted him. "Arife, "therefore; ſaid he, go down to them. And do not make any "ſcruple[f] of going along with them. For the thing is from GOD, "and I have ſent them." Then St. PETER himſelf went to the door, and ſaid: "I am the perſon, for whom you are inquireing; "pray, what is it that you want with me?" They anſwered: "*Cor*-"*nelius*, a *devout gentile*, an holy and good man, who is highly eſ-"teemed, by all the *jews*, that know him; hath had directions from "an *holy angel*, to ſend for you; and to receive orders and inſtructions, "from you." The APOSTLE had them into the houſe; and there they lodged that night. The next day, he went along with them; and

Ver. 20. [f] Μηδὲν διακρινόμενον. Mat. xxi. 21. Mark xi. 23. Rom. iv. 20. James i. 6.

and ſix *jewiſh chriſtians* from *Joppa* accompanied him. It is probable, that the APOSTLE himſelf deſired them to go along with him, that they might be *witneſſes* of what happened; and might vindicate him, afterwards, to the zeleous *jewiſh chriſtians*, who (as he could eaſily foreſee) were very likely to blame him for *ſo extraordinary an attempt*. An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. V. Acts x. 24, &c.

CHAP. I. SECT. V.

They arrive at Cæſarea. *St.* PETER *preacheth the* goſpel *to* Cornelius, *and a conſiderable number of his friends. Whileſt he was ſpeaking, the* holy ſpirit *fell down from* heaven. *The* jewiſh chriſtians *were ſurprized, that* gentiles *ſhould have the* holy ſpirit. *St.* PETER *orders them to be* baptized *with* water, *who had received the* baptiſm *of the* ſpirit. *He, at their requeſt, tarried with them ſeveral days.* Acts x. 24, —— *to the end of that chapter.*

ST. PETER, accompanied with *Cornelius* his three meſſengers, and ſix *jewiſh chriſtians*, ſet out from *Joppa*, and arrived the next day at *Cæſarea*. When the APOSTLE came nigh the city, one of the ſervants ran before, and ſignified to *Cornelius* that he was approaching.[a] *Cornelius* was impatient for his coming, and big with expectation of ſome ſignal event. And, therefore, he had called together his relations and intimate friends, who were *devout gentiles*, as well as himſelf. And, when he heard that the APOSTLE was juſt at hand, he went out of his houſe to meet him. And, approaching him with profound reverence, he fell down at his feet, to worſhip him. For he had a moſt exalted idea of that APOSTLE, and looked upon him as the ambaſſador of the *moſt high* GOD; or as if he had been ſomething more than a man. The APOSTLE himſelf, who knew that his meſſage was *divine*, and that he was onely the *medium* of conveyance; with great humility raiſed him up, ſaying:

Ver. 25. [a] See the reading in the *Cambridge manuſcript, greek* and *latin.*

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. V. Acts x. 28, &c.

ing; "Do not proſtrate yourſelf to me. I am onely a mere man, as you are; and deſerve no ſuch homage." And, after ſome little converſation at the door, St. PETER went in with him, and found a great company gathered together, waiting for him; to whom he ſaid: "You know very well, that (according to the *decrees* of the *wiſe* "*men*, and the *traditions of the elders*, which are generally obſerved "by *our nation*) it is reckoned unlawful for a *jew* to frequent the "houſe of *an uncircumciſed gentile*; or to eat, and drink, and fa- "miliarly converſe, with him. And this, 'till within theſe few days, "hath been my own ſentiment and practice. But GOD hath lately "ſhowed me, that I ought not to put a difference between *jews* "and *gentiles*; nor to account any man common, or unclean, mere- "ly for want of *circumciſion*, and the obſervation of our *ceremonial* "*law*. I, therefore, when I was ſent for, made no ſcruple of come- "ing hither. And now I deſire to know upon what account you have "ſent for me." *Cornelius* replied: "Four days ago, I faſted, 'till "about this hour of the day. And then, whileſt I was praying, in "my own houſe, (according to the cuſtom obſerved by the *jews*) "behold *an angel* ſtood before me, in the ſhape and appearence of a "man, but ſurrounded with a glory; who ſaid: *Cornelius, thy prayer* "*is heard, and thine alms are aſcended into the preſence of* GOD; *more* "*grateful than the ſteam of burnt-incenſe, or of the moſt coſtly ſa-* "*crifices.* GOD, *therefore, out of his great regard to thee, hath ſent* "*me, with orders to thee, to ſend to* Joppa, *for one* Simon, *ſur-* "*named* PETER, *who lodgeth with one* Simon, *a tanner, by the ſea-* "*ſide. For he hath a very important meſſage to deliver unto thee.* Im- "mediately, therefore, that very evening, added *Cornelius*, I ſent for "you; and I think myſelf highly obliged to you, that you came ſo "readily.[b] Now are all this company of us aſſembled in your pre- "ſence[c], (as well as in the preſence, and under the eye of GOD) "attentively to hear whatever meſſage GOD ſhall ſend us, by you." Then, St. PETER ſtood up, in a ſolemn manner, as one about to ſpeak upon a very important ſubject[d]; and ſaid: "Under whatever "præjudices I have formerly labored, I now perceive, of a truth, that "GOD is no reſpector of perſons, or nations; but that, in every na- "tion, as well as among the *jews*, he, who feareth the TRUE GOD, "and

Ver. 33. [b] εὖ γὰρ ἐποίησας ἀπικόμενος *you have done well in coming.* Herodot. l. 1. v. c. 24. [*See other paſſages to the ſame purpoſe, in* Wolfius, *and* Weſtein in loc.]
[c] Ἐνώπιον σοῦ, according to ſome *manuſcripts* and *verſions.* [See Dr. *Mill.*]
Ver. 34. [d] Ἀνοίξας δὲ Πέτρος τὸ στόμα. See *Pſal.* lxxviii. 2. *Matt.* v. 2.

" and practiſeth virtue and righteouſneſſe, is accepted of him. My " preſent meſſage to you, from GOD, is this: — And it is the very " ſame, which GOD hath, of late years, ſent unto the children of *Iſ-* " *rael*; declareing the glad tideings of peace and ſalvation, through " JESUS CHRIST, who is LORD of all,[e] *gentiles* or *jews*. You muſt " needs have heard ſomething of it: I mean, that *doctrine*, which " was publiſhed throughout all *Judæa*; and which toook it's riſe in " *Galilee*; immediately after the præparatory baptiſm and miniſtry of " *John*. What I refer to, is, concerning JESUS of *Nazareth*;[f] how " that (immediately after he had been baptized by *John*) GOD anoint- " ed him with the *holy ſpirit*;[g] confering upon him *ſupernatural gifts* " and *miraculous powers*. From which time, he went about *doing good*, " preaching a moſt excellent doctrine, and working many benefi- " cent *miracles*. For GOD always loved, and aſſiſted, him.[h] You " muſt needs, I ſay, have heard the report: For theſe things were not " done in a corner. But we, his APOSTLES, were eye-witneſſes of " his actions and ſufferings, both in *Galilee*; in the country of *Ju-* " *dæa*, and in the capital city *Jeruſalem*; whom the *jews*, eſpecially " they of *Jeruſalem*, apprehended and crucified. But, within three " days, GOD raiſed him to life again; and ſhowed him openly, ſe- " veral times. Not, indeed, to all the people. For they had render- " ed themſelves unworthy of ſuch a favor, by their obſtinate refuſe- " al of his *doctrine*, and diſregarding all his former *miracles*. But, " eſpecially, as his particular miſſion to the *jews* expired at his death. " And GOD had another way in view, of giveing to them, and to the " whole world, full and ſufficient proofs of the truth and reality " of his *reſurrection*; by ſending out eye-witneſſes; who ſhould, " at

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. V. Acts x. 35, &c.

Ver. 36. [e] Dan. vii. 13, 14.

Ver. 38. [f] It was a *proverb* among the *jews*. *Can any good thing come out of Nazareth?* [John i. 47.] And yet the APOSTLES, once and again, call OUR LORD, by the name of JESUS *of Nazareth*. [Acts ii. 22. *and* iii. 6. *and* iv. 10. *as well as here, and in many other places.*] They ſeem to have mentioned this, as one circumſtance of his humiliation. And yet they ſhowed, that the very JESUS of *Nazareth*, of whom the *jews* had ſo contemptible an opinion, and had treated ſo cruelly and ignominiouſly, was (for all that) a very great and glorious perſon; and atteſted to be ſuch, in a moſt remarkable manner; that to him *angels* bow, and all nature is in ſubjection. And, indeed, if we ſet the prædictions of the *prophets*; the great expectations, which were raiſed of him, before his coming; the miracles, which he worked; his wonderous exaltation, after his leaving our world; and the ſupernatural *gifts* and *powers*, which he, though abſent, confered on his APOSTLES, and the *primitive chriſtians:* — If we ſet all theſe, I ſay, over againſt his poverty, contempt, and ſufferings; the offence of the croſſe will ceaſe, and the ignominy of his loweſt ſtate of humiliation vaniſh away.

[g] Iſa. lxi. 1. Luke iv. 18; 21. [h] Matt. iii. 17. *and* xvii. 5. John v. 19, 20. *and* xi. 42.

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. V. Acts x. 41, &c.

" at the ſame time, atteſt the *facts* and found the *doctrine* upon them; " and, by inableing them to confirm their teſtimony, by ſigns, and " wonders, and various *miracles*, and *gifts* of the *holy ſpirit*, beſtow- " ed in great plenty, upon them, and upon all ſuch as imbrace the " *goſpel*. — For theſe, I ſay, and other equally wiſe reaſons, GOD " did not ſee fit that *his ſon* ſhould appear, after his reſurrection, " unto all the people of the *jews* [i]; but onely unto us, his own *diſ-* " *ciples*: to five hundred at once; and, by a prævious appointment, " upon a mountain in *Galilee*. But more frequently, and more eſ- " pecially, unto us, his APOSTLES, who were witneſſes, choſen be- " fore of GOD, to attend him, dureing his life; that we might cer- " tainly know, and be unexceptionable *witneſſes*, of his death and " reſurrection. And, as we were intimately acquainted with him, " before he died; we had all the aſſureance of the truth and reality " of his reſurrection, that eating, drinking, and free converſeing, " with him, for forty days together, [k] could afford us. Nay; we " handled his body; and felt the marks of the wounds, which he " received upon the croſſe. And, after this full conviction, we re- " ceived an expreſſe order from him, to go out into the world, and to " teſtifie that he is the *ſavior* and governor of all; and that GOD " hath appointed him to be the *judge*, both of the living and of the " dead. As you are *proſelytes of the gate*, and attend upon the read- " ing of the *law* and the *prophets*, in the *ſynagogue*; to thoſe ſacred " writeings would I refer you. For unto him the *prophets*, in ge- " neral, bear witneſſe, that whoſoever believeth and obeyeth his doc- " trine, ſhall, through his mediation, receive full remiſſion of ſins."— While theſe words were in St. PETER's mouth, the *holy ſpirit* fell down from heaven, (probably attended with a *glory*; as when it fell upon the APOSTLES, and their company, on the famous day of *pentecoſt*. And, perhaps, a *glory* always attended the immediate effuſion of the *ſpirit*; from the time of OUR LORD's baptiſm, to the calling in the *idolatrous gentiles*. The *ſpirit* was poured down, I ſay,) upon *Cornelius*, and his friends; as upon OUR LORD himſelf, and upon his APOSTLES, and the hundred and twenty; and was not communicated, by the laying on of the hands of the APOSTLES, as it had been to the *jews*, and *ſamaritane converts*. And the reaſon why GOD communicated the *holy ſpirit*, in this moſt honorable manner, to

Ver. 41. [i] See *the reaſonableneſſe of the chriſtian religion*. &c. p. 216, &c. and *the ſummary view of the evidences of* CHRIST's *reſurrection*, p. 40, &c.

[k] Some MSS. and *verſions*, here, read τεσσαράκοντα ἡμέρας, or ἡμερῶν.

to the firſt-fruits of the *devout gentiles*, was to remove the præjudices of the *jewiſh chriſtians*; and to make way for their chearfully receiving the *devout gentiles*, into the *chriſtian church*, and to all it's privileges. An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. V.

The *jews* had a proverb among them; *That the* holy ſpirit *would not dwell upon any heathen; nor even upon any* jew, *in an heathen country.*[1] And, accordingly, the *prophets* had hitherto commonly riſen in *Iſrael*, and not among the *uncircumciſed gentiles*. The *jewiſh chriſtians*, therefore, that had come along with St. PETER, from *Joppa*, to be eye-witneſſes of this great event, were quite ſurprized, to ſee that the *divine gift* of the *holy ſpirit* was poured down upon *gentiles*. For, they preſently found that this effuſion did produce like effects upon them, as it had done upon the *jewiſh converts*; *Cornelius*, and his company, immediately exerciſeing the *gift of tongues*; (moſt probably, in repeteing and explaneing ſome part of the old teſtament, in the *original language*;) and magnifying GOD, by ſinging *pſalms*, or *hymns*, or *ſpiritual ſongs*, by immediate inſpiration. This evident and remarkable effuſion of the *ſpirit*, upon *uncircumciſed gentiles*, after *Cornelius* had had the *viſion* of an *angel*, and himſelf the ſignal *viſion of the ſheet*; took away all St. PETER's ſcruples; who now ſaid: "Can any man, how ſtrongly ſoever he might formerly "be præjudiced againſt ſuch a thing, any longer hæſitate, or offer one "juſt reaſon, why theſe *uncircumciſed gentiles* ſhould not be *baptized*; "ſeeing they have received the *baptiſm* of the *holy ſpirit*, in the ſame "honorable manner, that we, CHRIST'S APOSTLES, and *firſt converts*, have received it?" And, no objection being offered, by any of the *jewiſh chriſtians*, who had come along with him, St. PETER immediately ordered water to be made ready; and thoſe *gentiles* to be *baptized*, by ſome of theſe very brethren, in the name of the LORD JESUS CHRIST. For, as they were *devout gentiles*, they already believed in the *one true* GOD: and had, juſt before, been *baptized* with the effuſion of the *holy ſpirit*. — Thus St. PETER, who, as the *rock*, on which the *chriſtian church* was to be built; and, as *haveing the keys of the kingdom of heaven*, had formerly laid the foundation of a *chriſtian church*, among the *jews*, and opened the door of faith unto them; — did now, in like manner, to the *uncircumciſed gentiles*. And, though all the other APOSTLES were *foundations* of the *chriſtian church*, and had the ſame laſting powers and commiſſion; though they preached the ſame doctrine, and confirmed it, by like extra-

Acts x. 45, &c.

Ver. 45. [1] See Dr. *Lightfoot's works*, vol. 1. p. 285.

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. V. Acts x. ult.

ordinary evidences; yet they had none of them the *power of the keys*, in the ſame ſenſe that St. PETER had. For it was peculiar to him, firſt to open the door of faith, or to lead the way to the *converſion* both of *jews* and *gentiles*. But, though he began the work; they, as well as he, carried it on, with vigor and ſucceſſe. After all theſe things had happened, the *new converts* deſired St. PETER to tarry with them, ſome days longer. To which he readily conſented; as willing farther to aſſiſt, inſtruct, and comfort, them.[m]

CHAP. I. SECT. VI.

St. PETER *returning to* Jeruſalem, *the* jewiſh converts *there chide him, for* baptizeing uncircumciſed gentiles. *He vindicateth himſelf. They acquieſce, at preſent. But this controverſie broke out again, with more violence, afterwards.* Acts xi. 1, — 18.

CÆSAREA being the *metropolis* of *Palæſtine*, and *Jeruſalem* ſo very conſiderable a city in that *province*; there was a frequent communication maintained between them. And, therefore, the news of ſo extraordinary an event (as that of the converſion of ſome of the *devout gentiles*) ſoon reached the ears of the *chriſtian church* at *Jeruſalem*; where were then APOSTLES, as well as *brethren*. The *jews* had, indeed, little or no reaſon to complain of the reception of the *gentiles*, under the *goſpel*; and of their being admitted to equal privileges with themſelves; becauſe *their nation* had treated JESUS, who was the *meſſiah*, in ſo cruel and ignominious a manner. But, notwithſtanding this, they were alarmed at ſuch an attempt. For moſt, or all, of them, who had imbraced *chriſtianity*, continued

Ver. 48. [m] *Walter Moyle*, Eſq; [vol. 2. of his *works*, p. 200, &c.] ſuppoſes that there were ſeveral idolatrous rites required, at that time, of the *roman* ſoldiers, intirely inconſiſtent with the profeſſion of *chriſtianity*. And that, therefore, *Cornelius* muſt have quitted the army, upon his becomeing a *chriſtian*. But he was no idolator, when St. PETER went to preach to him; neither had he been ſo, for ſome time. And the ſcripture is intirely ſilent about his continuing in the army, or leaveing it, upon his takeing up the profeſſion of *chriſtianity*.

continued, like the *unbelieving jews*, to be excedeing zeleous for *the law of Moſes*, and very tenacious of *the traditions of the elders*. For they had been of the *ſect* of the *phariſees*; and we read nothing, hitherto, of the converſion of any *ſadducee*. Upon this news, I ſay, they took the alarm; even before St. PETER himſelf returned to *Jeruſalem*. However; not long after, the APOSTLE returned; and the ſix *jewiſh chriſtians*, from *Joppa*, went along with him, to bear their teſtimony for him, and vindicate what he had done.[a] As ſoon as ever the *jewiſh chriſtians* at *Jeruſalem* ſaw St. PETER, they (as perfect ſtrangers to his *pontifical ſupremacie*) began to call in queſtion what he had done, and to expoſtulate with him, ſaying: "What do "we hear, concerning your laſt expedition? Have you, indeed, "contrary to the cuſtom of *our nation* (founded upon the *decrees* of "the wiſe men, and the *traditions of the elders*) gone among the *un-* "*circumciſed gentiles*; and eat, and familiarly converſed, with them? "Nay; and, without firſt requireing of them to become *proſelytes* "*of righteouſneſſe*; it is reported, that you have even received them, "into the *chriſtian church*, by *baptiſm*; makeing no difference "between them and the *jews*, who are the *antient church and people* "*of* GOD." St. PETER could, with no great propriety, blame his warm accuſers; becauſe he himſelf had, 'till of late, been as bigoted to the *jewiſh nation*, as any of them. And, accordingly, he did not blame them; nor did he pretend to vindicate what he had done, by inſiſting upon *his infallibility* and *pontifical authority*. But he vindicated himſelf; by laying before them the *reaſon* of his conduct, and appealing to their judgments; *Whether, in ſuch circumſtances, he had not acted according to reaſon and the divine direction?* "I was (ſaid "he) in the city of *Joppa*, praying; and, in a trance, (or *extaſie*) I "ſaw a *viſion*; ſomething like a great ſheet, let down from *heaven*, "by the four corners, and brought nigh unto me. Upon which, "when I had looked intenſly for ſome time; and had conſidered with "myſelf what the meaning of it could be; I ſaw various ſorts of beaſts, "birds, and inſects, tame and wild, clean and unclean, promiſcu- "ouſly mixed together. And, along with the *viſion*, I heard a "voice, ſaying, Ariſe PETER, kill and eat, of any of theſe crea- "tures, without difference, or diſtinction. To which I anſwered: "By no means, LORD. For nothing polluted, or unclean, hath ever "yet entered into my mouth. The voice from *heaven* replied: What

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. VI. Acts xi. 1, &c.

Ver. 1. [a] St. PETER either ſuſpected, or knew, that the *jewiſh chriſtians*, at *Jeruſalem*, had heard of what he had lately done; and that they were diſpleaſed. The reading of *ver.* 1. of this *chapter*, in the *Cambridge manuſcript*, intimateth that he knew it. [*See Dr.* Mill.]

An. Chriſti 41. Claud. 1. Book II. Ch. I. Sect. VI. Acts xi. 9, &c.

" GOD (who formerly inſtituted that *law*, about the diſtinction of
" meats) hath now cleanſed, under the *goſpel*, thou art no longer to
" reckon polluted, or unclean. And, to confirm the thing, the voice
" was repeted a third time; and then all the *phænomenon* was taken
" up again into heaven. Scarce was the *viſion* finiſhed, and the ſheet,
" with the various creatures in it, withdrawn; before three men from
" *Cæſarea*, were inquireing, at the door, for me. Upon which, the
" *ſpirit* ordered me to make no ſcruple of going along with them, any
" more than if they had been *jews*. Accordingly, I went. And theſe
" ſix of the *chriſtian brethren* (here preſent) went with me, from
" *Joppa*; who are witneſſes of all that happened, and will confirm
" what I ſay. When we came thither, the man told us, that he had
" ſeen an *angel*, in his houſe; who ordered him to ſend to *Joppa*, and
" to inquire for one *Simon*, ſurnamed PETER. He ſhall teach thee a
" doctrine, (ſaid the *angel*) whereby thou and thy houſe ſhall be
" ſaved. After this, I ſtood up to ſpeak; and had not ſpoken much,
" before the *holy ſpirit* fell down, upon them; as it fell upon us,
" on the ſignal day of *pentecoſt*. That brought to my mind a remark-
" able ſaying of the LORD JESUS, which I have heard him repete,
" more than once: *John, indeed, baptized with water; but you ſhall*
" *be baptized, hereafter, with the* holy ſpirit, *and with fire*; or in
" the appearence of a flame of fire. Seeing the great and wiſe GOD,
" the benevolent creator and ruler of all, ſaw fit to give unto the *un-*
" *circumciſed gentiles*, like *gifts*, as he did unto us of the *circumciſion*,
" who firſt believed on the LORD JESUS CHRIST; if I had refuſed
" to *baptize* them with *water*, after GOD had *baptized* them with the
" *holy ſpirit*, I had planely reſiſted the will of GOD. But alas! what
" am I, that I ſhould oppoſe, or contradict, the almighty?" When
they had heard St. PETER's *apologie*, they were ſilent; and and ac-
quieſced for the preſent; turning their accuſations of the APOSTLE
into praiſe and thankſgiving to *almighty* GOD, who had granted unto
the *devout gentiles*, through JESUS CHRIST his ſon, ſpace to repent
of their ſins; with a promiſe of full pardon, and acceptance unto
eternal life, upon their repentence, faith, and future obedience: and
who had received them into the *chriſtian church*, equally with the *be-*
lieveing jews; even without their being firſt *circumciſed*, and brought
into ſubjection to the whole *law* of *Moſes*.—But, though theſe parti-
cular perſons now acquieſced; yet this was the foundation of the *grand*
controverſie, in the *apoſtolic age*. For we ſhall find, as the *hiſtory* pro-
cedeth, that it broke out again, with reſpect to the *devout gentiles*.
[Acts xv.] And was afterwards extended to the *converts* from among
the

the *idolatrous gentiles*; as appeareth from moſt of St. PAUL's *epiſtles*. And the attentive reader will there find, how very difficult it was to allay the præjudices of the *jews*, and *jewiſh chriſtians*, againſt the admiſſion of the *gentiles*; unleſſe they would firſt become *proſelytes of righteouſneſſe*. An. Chriſti 42. Claud. 2. Book II. Ch. II. Acts xi. 19, &c.

CHAP. II.

Of the converſion of the devout gentiles, *in other places, after St.* PETER *had led the way at* Cæſarea: *particularly at* Antioch *in* Syria; *where the great harveſt of them was gathered in, by* Barnabas *and* Saul's *laboring a whole year. The* diſciples, *there, were firſt called* CHRISTIANS. Acts xi. 19, —— 26.

THE perſecution, which aroſe about the time of St. STEPHEN's martyrdom, had diſperſed the *chriſtian brethren*, into divers countries. And ſeveral of them took that opportunity to go about, preaching the *goſpel*, in other places; as *Philip* had done at *Samaria*. By which means, *chriſtianity* ſpread as far as *Phœnicia*; the iſland *Cyprus*; and *Antioch*, the metropolis of *Syria*. Though, hitherto, they preached to none, except *jews* onely.

But now, St. PETER haveing opened the door of faith, and laid the foundation of a *chriſtian church*, among the *devout gentiles*; after GOD had teſtified, very planely, that it was agreeable to his mind and will; other *chriſtians* began to imitate St. PETER's example: particularly, ſome *jewiſh chriſtians*, of the *iſland Cyprus*, and of the country *Cyrene*, in *Africa*, travelling, in their diſperſions, to *Antioch* in *Syria*, preached the *chriſtian doctrine* there, to the *devout gentiles*. And GOD bleſſed and ſucceded their labors. For a great number of them imbraced the *chriſtian faith*.

In our common copies of the *greek teſtament*, we do indeed read, [ver. 19, 20.] "that they, who had formerly preached to none but *jews*, did now preach [πρὸς τὺς ἑλληνιςὰς] *to the helleniſts*, or *græciſeing jews*." But, in the *Alexandrian manuſcript*, and in the *ſyriac*, *vulgar*, *coptic*, *arabic*, and *æthiopic verſions*, they are repreſented as preaching henceforward [πρὸς τὺς ἕλληνας] unto the *greeks*, or *uncircumciſed*.

An. Chriſti 42. Claud. 2. Book II. Ch. II. Acts xi. 20, &c.

circumciſed gentiles. So, likewiſe, in *Euſebius his eccleſiaſtical hiſtory*, book ii. chapter iii. and in *Chryſoſtom*, and *Oecumenius*. —— This laſt has been approved, as the true and genuine reading, by the following great and learned men; *namely*, *Le Clerc*, *Grotius*, *Bengelius*, archbiſhop *Uſher*, *Cocceius*, *Beza*, and *Druſius*. [See Dr. *Mill*, and Mr. *Wetſtein*, upon this text.] And, indeed, this laſt appeareth evidently to have been the true and original reading. For St. LUKE had ſpoken of the converſion of *helleniſts*, long before. [See *Acts* vi. 1.] But now he is proceeding to a new period. And, after having intimated that the diſperſed *chriſtians* had hitherto preached to none but *jews*; he, with great propriety, acquainteth us, that, when St. PETER had converted *uncircumciſed gentiles*, they followed his example, and preached to *gentiles* alſo.

The *jews* frequently called *all nations*, excepting their own, *greeks*; from the time of the *Macedonian*, or *Græcian*, *monarchy*. Juſt as the *roman empire* was afterwards called *the whole world*; becauſe it extended over the moſt conſiderable part of the then known world.

Antioch was the metropolis of *Syria*; for magnitude, ſituation, and other agreeable circumſtances, the third city in the *roman empire*: being excelled by none, except *Rome* and *Alexandria*.[a] It was built by *Seleucus*; and called *Antioch*, from the name of his ſon *Antiochus*. *Grotius* appealeth to *Joſephus*, for proof that there was a *jewiſh univerſity*, in that city; and a great number of *proſelytes*.[b] But he hath not refered us to the particular paſſages in *Joſephus*, as he ought to have done. Upon examining, I have found the following *paragraph*; to which I ſuppoſe *Grotius* refered: "The *jews* are a people "diſperſed in great numbers, over the face of the whole earth; par- "ticularly in *Syria*, which lieth in their neighborhood, and eſpecially "in the city of *Antioch*, there are great numbers of them: not one- "ly, becauſe it is a large city; but chiefly, becauſe of the privile- "ges and immunities, which were granted them, by the kings that "ſucceded *Antiochus*. For *Antiochus*, who was called *Epiphanes*, "[that is, *the great*, or *illuſtrious*,] laid waſte the city *Jeruſalem*, "and plundered the *temple*. But the kings, who came after him, re- "ſtored all the ſacred, brazen veſſels, which could be found, to the "*jews*, who lived at *Antioch*; that they might put them into their "*ſyna-*

Ver. 20. [a] Joſeph. de bell. jud. l. 3. c. 2. § ult.

[b] *In prolegom.* and *Lucam*; where he alſo appeals to the *roman laws*, in proof of the ſame thing.

"*ſynagogue:* allowing them the freedom of the city, equally with An. Ch. 43
"the *greeks.* The kings, who ſucceded them, did alſo treat the Claud. 2.
"*jews* in the ſame manner. Upon which, their numbers increaſed
"excedeingly; their temple [or *ſynagogue*] was made very rich and Book II.
"magnificent; and they were always bringing over a great number Ch. II.
"of *greeks* to their *religious worſhip; whom they made, in ſome ſort,* Acts xi.
"*a part of themſelves.*" [c] I not onely ſuppoſe that *Grotius* had his 22, &c.
eye upon this paſſage; but, from *Joſephus* his ſaying, that "*they*
"*brought them over to join in their* [*ſynagogue*] worſhip, and made
"THEM, IN SOME SORT, A PART OF THEMSELVES;" I think it is highly probable, that they were not made *proſelytes of righteouſneſſe,* but onely *proſelytes of the gate:* ſuch as St. LUKE was; and ſuch as *Grotius* is there inquireing after. And St. LUKE's *hiſtory,* in the *Acts of the* APOSTLES, confirms it; that there was a conſiderable number of *proſelytes of the gate,* or *devout, uncircumciſed, gentiles,* in that great city of *Antioch.* Out of them, there was formed, ſoon after this, a large *chriſtian church*; which was looked upon, as the *mother-church* of the *gentile churches*; as the *church* at *Jeruſalem* was of the *jewiſh,* or of all the *chriſtian, churches.* And they were, likewiſe, the *firſt-fruits* of the *devout gentiles,* out of *Palæſtine.* — The report of their converſion quickly reached the ears of the *chriſtian church* at *Jeruſalem.* For there, ſome, or other, of the APOSTLES did hitherto generally reſide; to conſult how they might propagate the *goſpel* to the beſt advantage. Upon this news, they (according to their uſual vigilance) agreed to ſend, to *Antioch, Joſes,* the *levite,* whom they had ſurnamed *Barnabas*; that is, *the ſon of exhortation,* or *conſolation:* the very perſon, who had been ſo generous in contributeing to the charitable fund; [*Acts* iv. 36, 37.] and who had brought *Saul* to the *chriſtians* at *Jeruſalem,* and convinced them that he was a ſincere convert. [*Acts* ix. 27, 28.] And, when *Barnabas* came to *Antioch*; and ſaw, with his own eyes, the happy effects of the divine goodneſſe, in takeing ſuch a number of *uncircumciſed gentiles* into the *chriſtian church*; he was not at all envious, but (on the contrary) excedeing glad; and (like the *true ſon of exhortation*) he *exhorted them* to perſevere with ſteadfaſtneſſe and reſolution. And, indeed, he was a very proper man to be ſent among the *gentile converts.* For he was not onely a *Cypriot,* and borne on *gentile* ground: but he was a man of great benignity, and ſweetneſſe

[c] De bell. jud. l. 7. c. 3. § 3. —— Ἀεὶ τε προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κἀκείνους τρόπῳ τινὶ μοῖραν αὐτῶν ποιούμενοι.

An. Chriſti 42. Claud. 2. neſſe of temper. And, therefore, leſſe bigoted to his *own nation*, and againſt the *gentile converts*; and leſſe likely to lay any unneceſſary burthen upon them. Beſides; he was well qualified to inſtruct and eſtabliſh them. For he was one of the *ſuperior prophets, full of the holy ſpirit*, and of faith; thoroughly convinced himſelf of the truth of *chriſtianity*, and abounding with ſuch *ſpiritual gifts* and *miraculous powers*, as inabled him fully to convince others alſo. And he met with proportionable ſucceſſe. For he added a conſiderable number to the converts, who were there before his coming. Yea; the work, at length, grew ſo much upon his hands, that he found himſelf, alone, unable to manage it. Hearing, therefore, that *Saul* was at *Tarſus*, his native city; he went thither, in queſt of him. And, when *Barnabas* had acquainted him with what had been done, in the new work, of converting the *devout gentiles*; and had deſired him to go, along with him, to *Antioch*; and aſſiſt him; *Saul* readily conſented. And theſe two taught great numbers of the *devout gentiles*; laboring among them diligently, for a whole year together.— In that city, *Barnabas* and *Saul*, who had hitherto been *ſuperior prophets* among the *jews*, became *ſuperior prophets* and *evangeliſts* to the *devout gentiles*. And thus were they trained up, for being APOSTLES to the *idolatrous gentiles*, by preaching ſo long to *gentiles, proſelytes of the gate*.

Book II. Ch. II. Acts xi. 24, &c.

The *jewiſh converts* had hitherto been called, by their enemies, *men of that way*, or ſect; *Galilæans*, *Nazarenes*, and other like names of reproach. And, among themſelves, they had been called *diſciples*, *believers*, the *church*, the *ſaints*; and, to denote the love, unity, and concord, which were among them, they ſtyled one another *brethren*. But now the *gentile converts* at *Antioch* were (poſſibly, not without a *divine admonition* [d]) called by the name of CHRISTIANS;

Ver. 26. [d] χρηματίζω ſignifieth, *to be warned by a divine admonition*. [Matt. ii. 12; 22. Luke ii. 26. Acts x. 22. Heb. viii. 5. *and* xi. 7. *and* xii. 25.] χρηματίζω is uſed but once more, in the new teſtament; *namely*, Rom. vii. 3. and, perhaps, there it ought to be underſtood in the ſame ſenſe. So χρηματισμὸς ought evidently to be underſtood, *Rom.* xi. 4. Dr. *Mill*, upon *ver.* 25. hath informed us, that the *Cambridge manuſcript* readeth this ſentence thus; καὶ τότε πρῶτον ἐχρημάτισαν ἐν ἀντιοχείᾳ τοὺς μαθητὰς χριστιανούς. Whereby is ſignified, that *Barnabas* and *Saul* firſt gave them the name of *chriſtians*. And, indeed, the common reading ſeems to intimate the ſame thing, Ἐγένετο δὲ αὐτοὺς, — χρηματίσαι τε πρῶτον ἐν ἀντιοχείᾳ τοὺς μαθητὰς χριστιανούς. "And it came, to paſs, that *they* firſt called the diſciples at *Antioch*, by the name of "*chriſtians*." *Barnabas* knew how much the *church*, at *Jeruſalem*, was præjudiced againſt them; and how unlikely it was, that they ſhould allow them the name of *brethren*.

And,

TIANS; takeing their denomination, immediately, from their LORD and *maſter*, CHRIST himſelf. Juſt as, among the philoſophers, the *platoniſts* had their name from their maſter *Plato*; the *pythagoreans* from *Pythagoras*; the *epicuræans*, from *Epicurus*; and the *ariſtotelians*, from *Ariſtotle*. *This name*, I ſay, (which hath ſince ſpread far and wide, and whoſe ſound hath filled the earth; which hath been ſo dear to ſome, and ſo odious to others) began firſt at *Antioch*, in *Syria*. For there, the *devout gentiles*, who became the diſciples of CHRIST, were firſt called CHRISTIANS. As they were *uncircumciſed gentiles*, it was highly dubious, whether the *jewiſh converts* would allow them to be called *brethren*; conſidering how ſtrongly they had been præjudiced againſt them, and how backward they had been to receive them into the *chriſtian church*. Though, afterwards, the appellation of *brèthren* was given them, by the church, at *Jeruſalem*, upon a full and mature conſideration of their caſe. [See *Acts* xv. 23.] However; as the *jewiſh chriſtians* could not preſently get over all their former præjudices, and allow thoſe *gentile converts* to be upon a level with themſelves; and, as it was, nevertheleſſe, proper that they ſhould have ſome name, to diſtinguiſh them from ſuch *devout gentiles*, as had not imbraced the *chriſtian religion:* — For theſe, and ſuch like, wiſe reaſons, they were called, and diſtinguiſhed, by the name of CHRISTIANS. — By what more glorious, or more honorable *name*, could they have been called? A *name*, which, in it's genuine and original meaning, includeth in it every thing that is virtuous and amiable, juſt and charitable, noble and divine! And a *name*, which would ſtill have had the ſame glorious meaning; had it not been ſo frequently and ſo vilely proſtituted, by multitudes, who have made great pretenſions to it, while their *temper* and *practice* have been very different from their profeſſion: abominable, and provokeing, in the ſight of GOD; as well as uncharitable, and highly injurious, to men! Would to GOD, that CHRIST had been the onely *maſter*, in whoſe *name*, *chriſtians* had ever gloried! And that all, who had ever been called by this ſacred and venerable name of CHRISTIANS, had anſwered the character, by their temper and conduct! Then would they not have been ranked, under ſo many different *heads*, and *leaders*; to the promoteing of ſtrife and contention, inſtead of truth and piety, virtue and charity: nor would the ene-

An. Chriſti 42. Claud. 2. Book II. Ch. II. Acts xi. 26.

And, if the name of CHRISTIANS was, alſo, given them by a *divine admonition*, (as the original word doeth, in the new teſtament, commonly ſignifie) it ſhows the divine concern for them; and the honor, which *heaven* put upon them, in dignifying and diſtinguiſhing them, by that high and honorable name, or title.

An. Chriſti 43. Claud. 3.

mies of our *holy religion* have had any, the leaſt, occaſion, to glory and triumph over us.

Book II. Ch. III. Acts xi. 27. &c.

In this large city of *Antioch*, in *Syria*, was the great harveſt of *devout gentiles*; begun by men of *Cyprus* and *Cyrene*: but chiefly gathered in, by *Barnabas* and *Saul*. Though, very probably, *Saul* had never preached to *uncircumciſed gentiles*, 'till he went, along with *Barnabas*, from *Tarſus*, to *Antioch*.

CHAP. III.

Agabus *propheſieth of a* famine, *in the land of* Judæa. *Upon that, the* gentile chriſtians, *at* Antioch, *make a collection for the* jewiſh chriſtians, *at* Jeruſalem: *Which they ſent, to the* elders *there, by the hands of* Barnabas *and* Saul. Acts xi. 27, *to the end of the chapter.*

THERE were not onely APOSTLES, in the *chriſtian church*, but *prophets* alſo; who were of a rank and order, inferior to APOSTLES. And, to them, GOD ſaw fit to revele ſome events, of leſſer importance, which he had not reveled even to the APOSTLES themſelves. About this time, ſome of thoſe *prophets* came, from *Jeruſalem*, to *Antioch*, to viſit and eſtabliſh the *chriſtians* there. Among the reſt, there was one, *Agabus*, by name. And, while the *chriſtians* were gathered round about him, (among whom St. LUKE ſeemeth to have been preſent; from a reading, which is quoted in the margin[a]: — While the *chriſtians* ſtood round about *Agabus*, I ſay,) he roſe up; and, by a *prophetic impulſe*, foretold the approach of a great

Ver. 28. [a] Inſtead of [ἀναστὰς δὲ εἷς ἐξ αὐτῶν, &c. *and one of them riſeing up*, &c.] the *Cambridge manuſcript* readeth ἦν δὲ πολλὴ ἀγαλλιάσις. Συνεστραμμένων δὲ ἡμῶν, ἔφη, &c. *And there was great joy. And, when we returned, he ſaid*, &c.] So, alſo, St. *Auſtin*. [See *Wetſtein in loc.*] According to that reading, St. LUKE, the *hiſtorian*, reckoned himſelf as one of the *chriſtians*, then preſent. This agreeth very well with the account, which hath frequently been given of him; *namely*, that he was a native of *Antioch* in *Syria*. And, as he is evidently diſtinguiſhed from them of the *circumciſion*, Col. iv. 11. *compared with* ver. 14. he was, moſt probably, a *devout gentile*.

great famine; which ſhould affect, not onely the city of *Jeruſalem*, but even the *whole land of Judæa*;[b] the country, from which thoſe prophets came. That *famine* did, accordingly, come to paſſe, about the latter end of the fourth, or the begining of the fifth, year of *Claudius Cæſar*, the *roman emperor*; and is taken notice of, by *Joſephus*[c], *Euſebius*[d], and *Oroſius*[e]. An. Chriſti 43. Claud. 3. Book II. Ch. III. Acts xi. 28, &c.

It had been a cuſtom for the *jews* and *proſelytes*, in their ſeveral diſperſions, to ſend preſents to *Judæa*; and eſpecially to *Jeruſalem*. And the *jews* in *Judæa* ſeem to have expected it, as, in ſome ſort, their due. Particularly, we find that *Helene*, queen of the *Adiabenes*, and her ſon *Izates*, who had lately become *proſelytes* to the *jewiſh religion*, were very generous to the poor, at *Jeruſalem*, in this inſueing famine.[f] For the queen went to ſee the celebrated *temple*, and to offer ſacrifices there. And, finding *Jeruſalem* oppreſſed by the *famine*, and many periſhing through want, ſhe ſent abroad her officers; ſome of them to *Alexandria*, to buy corne; others to *Cyprus*, to purchaſe dried figs; who returned quickly, and diſtributed food to the neceſſitous. By which means, ſhe laid a laſting obligation upon the whole nation of the *jews*. And her ſon *Izates* alſo, haveing heard of the famine, ſent a large ſum of money, to the chief men, at *Jeruſalem*. — In conformity to ſuch a laudable cuſ-

[b] *Agabus* propheſied that the famine ſhould ſpread, ἐφ' ὅλην τὴν οἰκουμένην, which, in our *engliſh tranſlation*, is rendered, [*throughout the whole world.*] But, by that, was meant no more than the land of *Judæa*. Ἡ γῆ commonly ſignifieth *the earth*. But it muſt be underſtood, onely of the *land of Iſrael*; Joſh. ii. 3. Luke. iv, 25. In like manner, οἰκουμένη, which originally ſignifieth the *habitable*, or rather the *inhabited*, *world*, muſt ſignifie onely *one country*; in the LXX *verſion*, Iſa. xiii. 5. and in the *new teſtament*. Luke xxi. 26. compared with *ver.* 21; 23. Beſides; had the *famine* been to reach through the *whole world*; thoſe diſciples at *Antioch* would, very probably, have ſent relief to other countries; if they had been able. Or rather, perhaps, they would have ſent to none at all; as fearing they ſhould want themſelves. But, it is plane, they underſtood the famine would happen in *Judæa*. For there is not the leaſt hint of their thinking of ſending relief to any other place. Nor were they afraid of ſuffering, by it, themſelves. No! they ſent relief to the place, where it was to happen; *every man as he abounded*, καθὼς ηὐπορεῖτό τις, &c. Whereby it is intimated, that they themſelves had *plenty*. [*See Dr.* Lardner's *credibility of the goſpel hiſtory*, part i. p. 318, &c. of the 2d edition; p. 542, &c. of the 3d edition; and *Druſius*, *in critic. ſacr.* vol. 8. p. 1237.]

[c] Antiq. l. 20. c. 2. § ult. [d] Chronicon, p. 79; 204. & Hiſt. Eccleſ. l. 2. c. 12.

[e] Lib. 7. c. 6. But he greatly miſtaketh, in ſuppoſeing that this *Helene* was a *chriſtian*.

[f] *Vid.* Valeſ. ad Euſeb. l. 2. c. 12. Hudſon. *in* Joſ. Antiq. l. 20. c. 2. § ult. and Dr. *Lardner's Credibility*, &c. part i. p. 322, &c. of the 2d edition; p. 548, &c. of the 3d edition.

An. Chriſti 43. Claud. 3. Book II. Ch. III. Acts xi. 29, 30.

tom, the *gentile chriſtians* at *Antioch*, upon *Agabus* his prædiction of a famine in *Judæa*, determined to give, every man, (*in proportion to his own ability and plenty*) towards a charitable collection, for the relief of the *jewiſh converts*, in *Judæa*, and eſpecially in *Jeruſalem*, from whence the ſound of the *goſpel* firſt came out.[g] For, "as "they were made partakers of their *ſpiritual things*, they thought "it their duty to miniſter unto them in *temporal things*." So remarkably doeth the wiſe and over-ruleing providence of GOD adapt the common courſe of things, ſo as to ſubſerve his own great and beneficent deſigns: as planely appeareth, in the inſtance now before us. For the reception of *uncircumciſed gentiles*, into the *chriſtian church*, had a little ſoured the minds of the *jewiſh converts*. But, upon this approach of a famine, here was an early occaſion given, for cementing and uniteing the *jewiſh* and *gentile converts*, into *one church*, and body, under JESUS CHRIST, their common head and LORD. For kindneſſe and charity do, of all things, ſweeten men's minds; and beget a favorable opinion of the perſons, who are ſo bounteous and liberal. The helping them in their diſtreſſe, therefore, was the moſt effectual way to win over the *jewiſh converts*. And the knowing of the *famine* before-hand, ſo as to give them an opportunity to provide for it, when the *church* was in it's tender, infant ſtate, and many had forſaken all, to preach the *goſpel*, doeth planely teſtifie the excellence and uſefulneſſe of the *gifts of the ſpirit*; and, particularly, that of *prophecie*. And, indeed, ſuch extraordinary difficulties and diſcouragements could hardly have been prevented, or ſuſtained, without extraordinary helps and directions.— When they had made that moſt charitable collection, they ſent it to the *elders*, at *Jeruſalem*, by the hands of *Barnabas* and *Saul*. The *elders*, or *early converts*, in the *primitive church*, were of three ſorts. —— (1.) Αὐτόπται, The *eye-witneſſes*, or thoſe who had ſeen OUR LORD in the fleſh; and were among the *firſt diſciples*, or *moſt early converts*. (2.) Ἀπάρχαι, The *firſt converts* in any particular place; who were always honored for their *early converſion*, and ready reception of the *goſpel*; and were the *primary elders of particular churches*. (3.) The [διαδόχοι,] *ſucceſſors of the* [ἀπώρχαι] *elders of the ſecond ſort*.[h] —— Thoſe *elders*, to whom *Barnabas* and *Saul* carried that charitable collection, were (I ſuppoſe) of the firſt ſort. And

Ver. 29. [g] Rom. xv. 25, &c.

Ver. 30. [h] For a more particular account of *the elders*, in the primitive church; ſee *the eſſay annexed to* 2 *Tim.* part. i. chap. 3. § 2, &c.

And ſuch of them, as were not APOSTLES, were honored as next in dignity and eminence to the APOSTLES. An. Ch. 43. Claud. 3.

Upon the perſecution, which followed the martyrdom of St. *Stephen*, moſt of the *chriſtians* had fled from *Jeruſalem*, except the APOSTLES. When that perſecution ceaſed (as it did, ſome time before this) many of them returned again to *Jeruſalem*. Among whom, were (very probably) the *elders* here mentioned. When they returned, the APOSTLES could the better leave that city, and viſit the other *churches*; as haveing left the *mother-church*, at *Jeruſalem*, in ſafe hands. And the abſence of all the APOSTLES appeareth to have been known to the *chriſtians* at *Antioch*, from their ſending their generous contribution to the ELDERS at *Jeruſalem*. Book II. Ch. IV. Sect. I. Acts xi. ult.

Barnabas and *Saul*'s delivering that money ſafe, into the hands of theſe ELDERS, was *their miniſtry*[i]; which they are ſaid to have *fulfilled*, at *Jeruſalem*, at this time.

CHAP. IV.

Concerning the goſpel *of St.* Matthew.

SECT. I.

Some have thought that St. MATTHEW'S GOSPEL *was writen dureing this period. Who St.* MATTHEW *was. He is ſaid to have wrote his* goſpel *in* hebrew, *for the uſe of the* converted jews; *when they were going to preach the* goſpel *to the* gentiles: *And* (*very likely*) *he publiſhed it, afterwards, in* greek, *for the uſe of the* CHRISTIANS *in other countries.*

DUREING this period ſome have thought that St. MATTHEW wrote the *goſpel*, which to this day goeth under his name. I will, therefore, take this occaſion to ſay ſome things concerning it.

St. MATTHEW was the ſon of *Alphæus*, or *Cleophas*: but not of that *Alphæus*, who was father of *James*, *Joſes*, *Simon*, and *Judas*, the brethren, or kinſmen of OUR LORD. For St. MATTHEW is never

[i] Διακονία, *Acts* xi. 29. compared with *chap.* xii. 25.

An. Chriſti 43. Claud. 3. Book II. Ch. IV. Sect. I. Acts xi. ult.

never once repreſented as *the brother*, or *kinſman*, of OUR LORD.[a] He was alſo named *Levi*. And, before OUR LORD called him to be *his diſciple*, he was a *publicane*, or collector of the *roman* tribute, by the ſea-ſide; or at the cuſtom-houſe, in *Capernaum*.[b] After he had attended, for ſome time, upon OUR LORD, as *his diſciple*; he was, together with the other eleven, choſen to be an APOSTLE *of the circumciſion*. From which time, he converſed familiarly with OUR LORD; and was an eye and ear-witneſſe of his diſcourſes, actions, and ſufferings. And was not onely convinced of his crucifixion and death; but fully ſatisfied, alſo, of the truth and reality of his reſurrection from the dead. Upon the day of *pentecoſt*, he received a moſt plentiful effuſion of the *ſpirit*: by which he was illuminated with the *ſcheme of the chriſtian doctrine*, which was to be founded upon *facts*; and could preach it in divers languages, as well as work *miracles* in confirmation of it. Before the converſion of *Cornelius*, he had preached to none but to the *jews* onely. Moſt probably, he had, ſince that, preached, for ſome time, to the *devout gentiles*, within the borders of *Palæſtine*. But now, being determined to travel into other countries, he is reckoned, by ſome, to have writen *his goſpel*, at *Jeruſalem*,[c] or in ſome part of *Judæa*; the firſt of the four *evangeliſts*[d]; and left it with the *hebrews*, to ſupply the want of his preſence among them. *Euſebius* ſais, "That MATTHEW, haveing "firſt preached to the *hebrews*, and being about to go to other nations, "committed to writeing the *goſpel* according to him, in his own "country-language; ſupplying, by that writeing, the want of his "preſence and converſation, among thoſe, from whom he was now "to depart."[e] From hence, Dr. *Mill* concluded, that *Euſebius* was of

[a] See the hiſtory before St. *James*, p. 7, 8.

[b] Matt. ix. 9. *and* x. 3. *compared with* Mark ii. 14. *and* Luke v. 27, 28. As to the wiſdom of St. MATTHEW's conduct, in ſuddenly forſakeing all, and following CHRIST, when CHRIST called him; *ſee the reaſonableneſſe of the chriſtian religion*, p. 202, —— 207.

[c] *Athanaſ.* de lib. S. Script. *Chryſoſtome* affirms, that MATTHEW firſt wrote his *goſpel* at *Jeruſalem*. [Vid. *Valeſ.* in Euſeb. Eccleſ. Hiſt. l. 3. c. 24.] And ſeveral manuſcripts, mentioned by Dr. *Mill*, [in his note at the end of St. MATTHEW's *goſpel*,] affirm the ſame thing; or that it was writen in ſome part of *Palæſtine*.

[d] *Origen.* Comment. in *Matt.* apud. *Euſeb.* Eccleſ. Hiſt. l. 6. c. 25. *Jerome* de ſcriptor. eccleſ. in *Matth.*

[e] *Euſeb.* Eccleſ. Hiſt. l. 3. c. 24. *Baronius*, [*in his annals*,] and Mr. *Jones*, [*in* his *canon of the n. t.* vol. 3. p. 60.] have both aſſerted, "that *Euſebius*, in his *Chronicle*, "dateth the writeing of St. MATTHEW's *goſpel* in the third year of *Caligula*, "that is, in the forty-firſt year of CHRIST, or eight years after his aſcenſion." But, upon a careful inquiry, I cannot find that they had any juſt grounds for that aſſertion.

of opinion, that this *goſpel* was writen in the year of OUR LORD 41. An. Chriſti 43. Claud. 3. or the eighth year after OUR LORD's aſcenſion.[f] Several of the antient MSS. (as well as the *arabic* verſion) agree with this account.[g] According to this calculation, the *goſpel of St. Matthew* muſt have been writen, either in the laſt year of *Caligula*, or the firſt of *Claudius*; which cometh to much the ſame thing. For *Caligula* reigned onely three years, and ſome odd months; and *Claudius* immediately ſucceded him. The calculations, therefore, will differ onely a ſmall matter; as they may both fall within the compaſſe of the ſame year, or thereabouts. Nay; as the laſt year of *Caligula* was imperfect; they might (poſſibly) reckon it to *Claudius*, and call it the firſt year of his reign. By which mean, the accounts will almoſt coincide. Theſe teſtimonies are ſo expreſſe, that, as ſeveral learned men have thought, they deſerve great regard; eſpecially as the ſtate of things, about this time, conſpires to render the account highly probable. For, when the APOSTLES had planted *chriſtianity*, among the *jews*, in *Judæa*; and, by their *preaching* and *miracles*, had raiſed ſo much diſcourſe, about CHRIST's life and actions; they would ſcarce leave their numerous converts to uncertain reports, and without any authentic account of JESUS his miniſtry. Accounts would, undoubtedly, be inquired after. Things far leſſe remarkable are reported, and heard, with eagerneſſe and an inſatiable curioſity. And, if we conſider that great zele and diligence to propagate *chriſtianity*, which the APOSTLES manifeſted, in ſeveral other inſtances; together with thoſe treaſures of *wiſdom* and *knowlege*, which were communicated unto them, by the *illumination* of the SPIRIT; it will hardly ſuffer us to ſuppoſe, that they would leave the *jewiſh chriſtians*, without a juſt and credible account of ſuch memorable things, writen, or approved, by ſuch as had been eye-witneſſes to the *facts*: eſpecially, as *falſe accounts* would be very likely to ſpread; and the diſcourſes of OUR SAVIOR were yet freſh in the memory of the APOSTLES.[h]— And, finally, as the great harveſt of the *jews*, in *Judæa*, was gathered in; and GOD had opened the door of faith to the *devout gentiles*, in *Judæa*; and was going to ſend the APOSTLES to

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[f] Prolegom. 61. [g] Vid. *Milium* ad calcem *Matt.* *Jones* his *Canon*, &c. vol. 3, p. 63. *Beza.* in *Matt.* xxviii. ult. and *Grot.* in *Matt.* c. i. init. *Wetſtein.* ibid. *F. Simon's* critical hiſtory of the n. t. chap. 10. p. 84.

[h] Clerici hiſtor. eccleſ. p. 414. *Jones* his canon, &c. vol. 3. p. 61.

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to the *devout gentiles*, as well ... ne *jews*, disperſed among the nations. [i]

If the APOSTLES *of the circumciſion* left one authentic account, among the *converted jews*, in *Judæa*, when they began to gather in the *gentiles*; this might be be thought a ſufficient reaſon why they did not, for ſome time, write any more *goſpels*. But the APOSTLES, and other preachers, took care to ſpread the *goſpels*, after they were committed to writeing. And they are particularly ſaid to have carried the *goſpel* of St. MATTHEW into the *eaſtern diſperſions*; where the *jews*, in general, retained the *ſyro-chaldaic*, or *hebrew*, *language*. [k]

Irenæus, who was a more early father, than *Euſebius*, placeth the writeing of St. MATTHEW's *goſpel*, after the year of OUR LORD 60. And the *antients*, in general, affirm that it was writen in *hebrew*. [l] Whereas; our *preſent copy* of this *goſpel* doeth not appear to be a *tranſlation*; any more than the *goſpels*, writen by St. MARK, or St. JOHN. "Now, it ſeemeth unreaſonable, on the one hand, to

[i] Againſt St. MATTHEW's writeing his *goſpel* ſo early, it may be objected, "that "it contains many and plane intimations, of GOD's rejecting the *unbelieving jews*, "and takeing in the *gentiles* to be his people. [See *Matt.* xii. 21. *and* xx. 1, — 16. "*and* xxi. 33, — 46. *and* xxii. 1, — 14. *and* xxiv. 14; 31.] and, that the *jewiſh* "diſtinction of *meats* was done away, under the *goſpel*. [Matt. xv. 10, &c.] Now, "from St. MATTHEW's ſpeaking of ſuch things, with ſo much planeneſſe; ſome "may imagine, that, before he wrote, he underſtood the *goſpel*, which St. PAUL "preached, as clearly and fully, as the other three *evangeliſts*. And, therefore, "could not write ſo early as the year 41."

Anſwer. Why might not St. MATTHEW record OUR SAVIOR's parables and diſcourſes, concerning ſuch things, in the year 41; as well as after the year 60? For (though he ſpeaks of the reception of the *gentiles*) he no where intimates on what terms the *gentiles* were to be received; *that is*, whether, as *proſelytes of the gate*, *proſelytes of righteouſneſſe*, or as no *proſelytes* to the *jewiſh religion* at all. And, if we conſider, that the *devout gentiles* had been converted, in great numbers, before St. MATTHEW wrote his *goſpel*; and that, in præpareing St. PETER's mind for the reception of them, GOD had favored him with the *viſion of the ſheet*, in which he was ordered to eat of things, which the *law of Moſes* had prohibited as *unclean*; —— we need no longer to wonder at any of the expreſſions, made uſe of, in St. MATTHEW's *goſpel*; ſuppoſeing it was writen in the year 41.

[k] *Euſeb.* Eccleſ. Hiſt. l. 5. c. 10.

[l] *Papias* apud Euſeb. hiſt. eccleſ. l. 3. c. 39. *Iren.* l. 3. c. 1. & *Euſeb.* H. E. l. 5. c. 8; 10. Some of the antients ſuppoſed that it was tranſlated into *greek*, by *James*, the brother of OUR LORD; or by St *John*. [*See Dr.* Mill, *upon the concluſion of St.* MATTHEW's goſpel. *And Dr.* Whitby's *præfatory diſcourſe to the four evangeliſts*, p. 45, 46.] But *Origen* (who had opportunity to know the matter fully) ſeems not to have been ſatisfied with the tradition, that St. MATTHEW wrote in *hebrew*. [*See Dr.* Lardner's *credibility of the goſpel-hiſtory*, part ii. vol. 3. p. 403, &c. *and* Wetſtein *on the begining of the goſpel according to St.* MATTHEW.]

" to call in queſtion a fact, atteſted, and confirmed, by the teſti- An. Chriſti
" monies of ſuch a number of credible perſons, who lived neareſt 43.
" the time, when the *goſpels* were writen. And yet it is evident, Claud. 3.
" on the other hand, that the *greek copy* of St. MATTHEW is *very* Book II.
" *antient*; and that it was looked upon, and quoted, as *authentic*, Ch. IV.
" by the *chriſtians* in the early ages." It might, poſſibly, clear up Sect. I.
this difficulty, and reconcile theſe ſeemingly different accounts; if Acts xi. ult.
we were to ſuppoſe, that St. MATTHEW wrote and publiſhed his *goſpel* in *Judæa*, about eight or nine years after OUR LORD's aſcenſion; [or about the year 41.] for the uſe of the *hebrew chriſtians*, eſpecially in *Judæa:* and, that he publiſhed it, again, in other countries, after the year 60; for the benefit of other *churches* and *chriſtians*.[m] And then, it was as proper for him to publiſh it, firſt in *ſyro-chaldaic*, which, in the new teſtament, is commonly called the *hebrew tongue*; as it was afterwards to publiſh it in the *greek language*. For the *hebrew jews* did not commonly underſtand *greek*; though it was ſo generally underſtood, among the *gentiles*, and by the *jews* of the weſtern diſperſions. As St. MATTHEW had received the *gift of tongues*, he was ſufficiently qualified to write in both languages.

I own, we have no teſtimonies for St. MATTHEW's publiſhing it twice; unleſſe the teſtimonie of *Irenæus*, and what is gathered from *Euſebius*, and the antient MSS. be, in general, credited; and the frequent aſſertions of the *antients*, that it was writen in *hebrew*, be compared with the quotations, or alluſions, of even the *apoſtolical fathers*; which ſeem to have been taken from the *greek*; by their agreement in the words, as well as in the ſenſe. Nor has our preſent *greek copy, of St.* MATTHEW's *goſpel*, any marks of it's being *a tranſlation*. — As this *ſolution* will take in, and reconcile, all theſe particulars, it ſeemeth to deſerve great regard. Without all diſpute, the *greek copy* of St. MATTHEW is *very antient*; and was commonly looked upon, as *authentic* and *canonical*, by the *chriſtians*, in the early ages. And, as the generality of *chriſtians* underſtood *greek*; and ſo few, comparatively, underſtood the *hebrew*; it is no wonder, that, after the deſtruction of *Jeruſalem* and the *jewiſh nation*, the *hebrew copy* ſhould grow into diſuſe, and by degrees vaniſh; though the *greek copy* continued, and was moſt carefully preſerved.

[m] See *Sixtus Senenſis* bibliothec. ſanct. l. 7. p. 582. Mr. *Jones* his *Canon*, &c. vol. 3. p. 64. Dr. *Whitby*'s præfatory diſcourſe to the *four goſpels*, p. 43; 48.

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That St. MATTHEW's *goſpel* is *authentic ſcripture*, and ought to be received, as part of the *canon* of the new teſtament; hath been ſhown abundantly, by ſuch invincible proofs, as the following: *namely*, That it is mentioned in all the *antient catalogues* of the *books* of the new teſtament: that it was read, as *ſacred ſcripture*, in the *primitive churches*; imbraced, and quoted, as *ſcripture*, by the *fathers*; and found in the antient *manuſcripts* and *tranſlations* of the new teſtament. But, for a larger account of theſe particular proofs, I refer the reader to the learned and elaborate performances, quoted in the margin. [n]

CHAP. IV. SECT. II.

The begining *of St.* MATTHEW's goſpel *authentic. The* genealogy *reconciled with that given by St.* LUKE. *The method, which St.* MATTHEW *obſerved, in writeing his* goſpel.

I BELIEVE it will not be expected of me to abridge this *goſpel*; (as I intend to do with the *epiſtles*, when I come to the times, in which they were writen) becauſe there is already præfixed a ſhort account of what is contained in all the *four goſpels*, as an *introduction to this hiſtory*. But it may not be amiſſe to make a few general obſervations, in order to clear up ſome difficulties, concerning the begining of this *goſpel*, and the method in which it was writen. "It hath been doubted, whether the begining of this *goſpel* is authentic." Some of the *antient Ebionites* [a] (who were a *ſect* that aroſe, among the *jewiſh chriſtians*, in the *primitive church*) left out the *firſt* and *ſecond chapters* of St. MATTHEW, as inconſiſtent with their parti-

[n] Dr. *Whitby*'s præfatory diſcourſe to the *four goſpels*. Mr. *Jones* his *Canon*, &c. Mr. *Richardſon*'s Canon of the n. t. vindicated. But, above all, Dr. *Lardner*'s *Credibility of the goſpel hiſtory*, part 2d.

[a] *Euſeb.* Eccleſ. hiſt. l. 3. c. 27. *Epiphan.* Hæreſ. 30. n. 13. The *ſecond chapter* was owned by *Hegeſippus*, an *hebrew chriſtian*, in the ſecond century. [See Dr. *Lardner's Credibility*, &c. part ii. vol. 1. p. 318.] And *Clemens Alexandrinus* aſſerteth the genuineneſſe of the *genealogies*, in the *firſt chapter* of St. *Matthew*, and the *third* of St. *Luke*. [See Dr. *Lardner*, as above; vol. 2. p. 487. alias 489.]

particular ſentiments. For, they looked upon JESUS as a mere man: though ſome of them thought that he was produced by the *holy ſpirit*; but others of them held that he was the ſon both of *Joſeph* and *Mary*. And, beſides rejecting the begining of St. *Matthew*; they, in other places, made additions to *this goſpel*, to favor their own peculiar tenets. But the *moderns*, who have been for rejecting the *introduction* to St. MATTHEW's *goſpel*, have been induced thereto, very much, upon the account of the difficulties, which they apprehend, concerning OUR LORD's *genealogy*; and, eſpecially, becauſe it differeth ſo much from that given us by St. LUKE.[b] But theſe difficulties do not appear to me, to be either ſo many, or ſo great, as to juſtifie ſuch an alteration. For, as to the difficulties of the *genealogy* in St. MATTHEW, conſidered by itſelf: (1.) Though it was a rare, and unuſual thing, for the *jews* to mention *women*, in their *genealogies*; yet the *women*, here mentioned, were very properly taken notice of, as not being near a-kin to the perſons who married them. And, therefore, they were exceptions to the general rule, obſerved by the *heirs* of the promiſed bleſſing. (2.) *Jechonias*, ver. 11. and *Jechonias*, ver. 12. muſt be different perſons. For ſo they are diſtinguiſhed, in the old teſtament; being called *Jeboiachim*, and *Jeboiachin*; who were father and ſon. And, hereby, the three fourteens will be complete; as St. MATTEW planely deſigned they ſhould be. Whereas; if they are not diſtinct perſons, one of the three periods will contain no more than thirteen generations. (3.) It appeareth, from the old teſtament, that St. MATTHEW hath left out ſome perſons, in the *genealogy*; and yet proceded, as if he had enumerated all; *that is*, he hath left out three perſons; [namely, *Abaziah*, *Joaſh*, and *Amaziah*,] between *Joram* and *Ozias*[c], ver. 8. But, as to this difficulty, it is eaſie to anſwer: that, as *ſon;* in the *jewiſh language*, doeth often ſignifie a *diſtant deſcendent*; ſo they are ſometimes ſaid *to beget* their diſtant poſterity[d]

And, in many of the *genealogies*, recorded in the old teſtament, we find ſuch omiſſions deſignedly made. Thus *Cain*, and his deſcendents, are left out; 1 *Chron.* i. becauſe they were a wicked race.

[b] *As* to the difficulty, which ariſes, from St. MATTHEW's ſaying that JESUS was borne in the days of *Herod*; that is, *the great*; and St. LUKE's mentioning a *cenſus*, or inrollment, made, by order of *Auguſtus Cæſar*, in *Judæa*, about the time that JESUS was borne, ſee Dr. *Lardner's credibility*, &c. part i. book 2. chap. 1. *the end of the præface, and the appendix.*

[c] 2 Chron xxvi. 1; 4. and xxiv. 27. and xxii. 11. and ver. 1.

[d] *See* Iſa. xxxix. 7.

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Simeon is left out, by *Moſes*, Deut. xxxiii. 3, *&c.* becauſe of his great cruelty at *Sichem*. Six are omitted, in the *genealogy*, given us by *Ezra*. [Ezra vii. 1, — 5. *compared with* 1 Chron. vi. 3, — 14.] So *Rev.* vii. when the LORD's people were ſealed, the tribe of *Dan* was left out: which is thought to have been, becauſe *idolatry* began in that tribe.[e] And many other like inſtances may be produced. —— As St. MATTHEW, therefore, was a *jew*, and wrote his *goſpel*, originally, for the uſe of the *jewiſh converts*; he could not be blamed, for following a well known cuſtom: eſpecially, when it is added, that he kept in the right line; though he omitted particular perſons. And, therefore, he ſufficiently ſhowed that *Joſeph*, the ſuppoſed father of JESUS, whoſe *genealogy* he there giveth us, was of the houſe and lineage of *David*. Some have thought, that theſe three perſons are omitted, as being the deſcendents of *Joram*, [or *Jehoram*;] who was himſelf an idolator, and who had married the daughter of idolatrous *Ahab*.[f] And that, as they copied after his wickedneſſe, GOD ſhowed his deteſtation of them, unto the third and fourth generation; according to the threatening expreſſed in the *ſecond commandment*. But, whether that was St. MATTHEW's reaſon for omitting them; or whether he copied from a *genealogy*, taken from the public records, in which there were the ſame omiſſions; or omitted them, to reduce the number to three fourteens: — Which-ever, I ſay, of theſe ways it happened; it is not very material. It is evident, that the *jews* then had public tables of the *genealogies* of their tribes and families. For *Joſephus* hath given us his own *genealogy*, as taken from ſuch public records.[g] And, when *Auguſtus Cæſar* made the general inrollment in *Judæa*, it planely appeared that *Joſeph* and *Mary* were of the houſe and family of *David*:[h]

The firſt of the *periods*, in the *genealogy*, given by St. MATTHEW, conſiſted of juſt fourteen perſons; and, poſſibly, the laſt had juſt fourteen perſons alſo. He, therefore, might leave out a few names, in the ſecond period, as thinking that his account would be more uniform; and that it would be of advantage to his reader's memory, that all the three *periods* ſhould be reduced to an equal number of *generations*. — But, which way ſoever it be accounted for, St. MATTHEW was not guilty of any deviation from the *jewiſh*

[e] Judg. xviii. throughout the *chapter*. [f] 2 Kings viii. 16; 18.
[g] Joſephus *in* vit. § 1. *See alſo* Luke ii. 36. Acts iv. 36. Rom. xi. 1. Phil. iii. 5. [h] Luke ii. 1, —— 5. *compared with the next* note.

iſh cuſtom. And, therefore, the *jews* of that age could have nothing to object againſt his method. And other perſons may be abundantly aſſured, both from St. MATTHEW's expreſſe aſſertion, *ver.* 1. and many other hints, diſperſed up and down the new teſtament, that OUR LORD ſprang from the family of *David.*[i] An. Chriſti 43. Claud. 3. Book II. Ch. IV. Sect. II. Acts xi. ult.

(2.) "As to the reconcileing the *genealogy* in St. MATTHEW, with that given us by St. LUKE." *Julius Africanus* hath long ſince attempted this, by aſſerting that St. MATTHEW hath given us CHRIST's *genealogy*, according to his *natural* deſcent: but St. LUKE hath followed the *legal* account; by which a man was obliged to marry the widow of his brother, or near relation; and raiſe up ſeed to his deceaſed brother, or kinſman. For ſuch were, by the *law*, accounted the children of the deceaſed; though the natural deſcendents of his brother, or near relation. *This ſolution* he pretendeth to have received, as a tradition from the kinſmen of OUR LORD.— There ſeems to me to be ſomething very confuſed in that chapter of *Euſebius* his *eccleſiaſtical hiſtory*, in which this ſtory is related. And *Valeſius* has taken notice of more miſtakes than one, in that very chapter. Nay; *Africanus* himſelf, who propoſes this ſolution, does, afterwards, ſpeak dubiouſly of it; and recommends it, not from any ſufficient *teſtimony* that he had met with, but as in itſelf the planeſt and beſt *ſolution.*[k]

I acknowlege this might, poſſibly, be the caſe. But it doeth not appear to me to carry ſo much clearneſſe, and evidence, along with it, as the following *ſolution*; namely, that St. MATTHEW hath given us the *genealogy* of *Joſeph*, and St. LUKE that of the virgin *Mary*. As to the firſt of theſe; it will be generally allowed. And, therefore, it is the ſecond, which we are principally concerned to defend. And which we ſhall attempt to do, by the following obſervations. (1.) I apprehend that the *virgin Mary* is, in the *jewiſh Talmud*, called the daughter of *Heli*.[l] For ſeveral things are there ſaid of *Mary*, the daughter of *Heli*; which planely ſhow, whom the *jews* deſigned, and how great malice and rancor they continued to entertain againſt the mother of JESUS. (2.) As St. MATTHEW wrote his *goſpel*, originally, for the ſake of the *converted jews*; it was

[i] Acts ii. 30. *and* xiii. 22, 23. Rom. i. 3. 2 Tim. ii. 8. Rev. v. 5. *and* xxii. 16.

[k] *Euſeb.* eccleſ. hiſt. l. 1. c. 7. *and Dr.* Lardner's *credibility*, part ii. vol. 3. p. 167, &c.

[l] Hieroſ. Chagigah, *fol.* 77. 4. Dr. *Lightfoot*'s *works*, vol. ii. p. 399, 400.

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was very proper for him to give the *genealogy* by the *father's* ſide. For it was a *maxim*, with the *jews*, that *the family of the mother is not called a family.*[m] But St. LUKE, (though he ſo far complied with the *jewiſh* cuſtom, as to omit the name of *Mary*, and proceed from *Joſeph*, the ſuppoſed father of JESUS, to *Heli*, whoſe ſon, or deſcendent, OUR LORD really was; — yet) as he was giveing the *genealogy* of an extraordinary perſon, who had no earthly father; — as he was a *gentile* himſelf, — and wrote primarily, and more eſpecially, for the uſe of the *gentiles*[n]; — he varied from the common *jewiſh* cuſtom, and gave the *genealogy* by the *mother's* ſide[o]; and from CHRIST's real, or *natural*, progenitors. And the following obſervations appear, to me, very much to confirm this. For, it is ſaid, (3.) That, if the *jews* were diſcourſeing, principally, about the *anceſtors* of any perſon; they uſed to begin with them, and to deſcend to the perſon himſelf: but, if the *perſon*, whoſe *genealogy* they recited, was the *principal ſubject* of their diſcourſe; they began with him, and went back to his progenitors.[p] Accordingly; St. MATTHEW, who wrote for the uſe of the *jews*, more immediately, began with *Abraham* and *David*, two of the *principal perſons* among the *anceſtors* of the MESSIAH; to whom, particularly, GOD had promiſed that, from them, the MESSIAH ſhould deſcend; and for whom the whole *jewiſh nation* had the higheſt reverence. It muſt, therefore, have tended very much to remove the præjudices of the *jews*, and take away their contempt of JESUS *of Nazareth*, to be informed, that he ſprang from the *greateſt men*, and *moſt renowned kings*; the moſt holy and eminent *patriarchs*, and the moſt diſtinguiſhed of *their pious anceſtors:* from whom, the *prophets*, in general, had propheſied that CHRIST was to deſcend. In the account of the *jews*, it added dignity and luſtre to JESUS, that he was deſcended from *Abraham* and *David*. Whereas; St. LUKE, being a *gentile*, and writeing for the uſe of the *gentile chriſtians*, began with JESUS himſelf; who was (in their account) the *principal perſon* in the whole ſeries. And he carrieth up his *genealogy* (not onely to *David* and *Abraham*, the great *anceſtors* of the *jews*; but) to *Adam*, the great and common father of all *mankind*. (4.) The place and order, in which the two *evangeliſts* have recited the *genealogies*, is another

[m] *Lightfoot's Harmony of the* new teſtament, p. 3.

[n] Origen. *apud.* Euſeb. H. E. l. 6. c. 25.

[o] The *Lycians* reckoned their *genealogy* from their *mother's* family. But that was peculiar to them. [*Herodot. edit. Gale*, p. 72.]

[p] *See* Lev. xxvi. 42. Ezra vii. 1, &c. Iſa. i. 1. Jerem. i. 1. Ezek. i. 3. Joſ. Antiq. l. 12. c. 6. § 1.

another argument, which appeareth to me of very conſiderable moment. St. MATTHEW, giveing the *jews* a *genealogy* of CHRIST, by the *father*'s ſide, according to the uſual cuſtom of their nation, very judiciouſly and properly placeth it before the account of his conception and birth. Whereas; St. LUKE doeth not place his *genealogy* before CHRIST's birth; but defers it, 'till he comes to the thirtieth year of his age. And then, not onely carrieth it up to *the firſt*, and common, parents of all mankind; but conſidereth *him* as borne of the *virgin Mary*; or, as the *ſeed of the woman*, who was to break the *ſerpent*'s head. And, accordingly, he hath placed the *genealogy*, immediately before OUR LORD's vanquiſhing *Satan*, the *old ſerpent*, who attacked him, with a three-fold temptation, in the ſolitary wilderneſſe. From whence, OUR LORD returned into *Galilee*; and immediately began his *miniſterial*, or *prophetic*, work. This order and connection points out St. LUKE's deſign; as would appear to greater advantage, if we had not mangled the new teſtament, and obſcured the *connection*, by an injudicious divideing it into *chapters* and *verſes*.

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As to the *genealogies*, I have nothing farther to add; ſave onely, that I look upon *Cainan*, mentioned *Luke* iii. 36. to be an interpolation; and that it was not in the genuine, original, copy of St. LUKE.

All the *four evangeliſts* wrote the life of OUR LORD, as he was the great *prophet and ſavior of the world*. And, therefore, they have, with great juſtneſſe, paſſed over the private and retired part of his life; and haſtened to the public and *prophetic* part of it; which commenced, when he was thirty years of age: —— the time, at which the *jewiſh high-prieſt* uſed to enter upon his office. For OUR LORD, upon his incarnation, had emptied himſelf; and did not receive the *holy ſpirit*, to qualifie him for preaching, and working *miracles*, 'till after he was *baptized*, by *John*, his great harbinger, or fore-runer.

The method, in which St. MATTHEW propoſed to write *his goſpel*, ſeemeth to have been, not ſo much to follow the order of time, as the other *evangeliſts* have done; but (after the *introduction*) firſt to give a ſummary account of the *doctrine*, which CHRIST preached; and then, of the *miraculous evidence*, which attended it; together with ſome of the moſt material of his occaſional *diſcourſes* with the *phariſees*, *ſadducees*, and his own *diſciples*. It is alſo apparent, that he (as well as St. MARK and St. LUKE) deſigned to give a more particular account of the *moſt public parts* of OUR LORD's *miniſ-*

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try. And, therefore, he hath paſſed over the *private part* of it, which was between OUR LORD's being *baptized*, and the impriſonment of *John the baptiſt*; and the other *more private parts* of OUR LORD's *miniſtry*, he hath either omitted intirely, or ſaid very little about them. His not following that order of time, in which the things were done, appeareth from the end of the fourth, to the end of the thirteenth, *chapter.* And, therefore, ſuch, as have compiled *harmonies* of the *four goſpels*, have found it more difficult, to reduce that part of St. MATTEW to the order, and method, obſerved by the other *evangeliſts.*

It is ſurprizeing, to conſider what a multitude of particulars St. MATTHEW hath recorded, in ſo ſhort a compaſſe; and that with the greateſt ſimplicity, and diſtinctneſſe. Though that is nothing but what is common, to him, with the other *evangeliſts*, who wrote after him.

CHAP. V.

The jewiſh *and* roman hiſtory *continued.*

SECT. I.

The acceſſion of Herod Agrippa *raiſed envy in* Herodias. *Upon which, ſhe incited* Herod Antipas *to go to* Rome, *to petition for a new title, and other favors.* Herod Agrippa *wrote letters; and accuſed him of deſigning a revolt from the* roman ſtate. *Upon which, he and* Herodias *were baniſhed.* Acts xii. 1.

Acts xii. 1. IT will now be proper to return to the *jewiſh* and *roman hiſtory.* And, for the more regularly carrying it on, we will begin, where we left off, in the *præcedeing book.*

After *Herod Agrippa* was delivered out of priſon, and *Caligula* had made him king over the *tetrarchy*, which had belonged to *Philip*, his father's brother; he ſet out for his new dominions, and went by the way of *Alexandria.* The treatment, which he (and the *jews* in general) met with there, hath been already related. When he came into his *new kingdom*, to ſettle the affairs of it, all were ſurprized at the

ſudden

ſudden change;[a] that he, who had formerly fled from his creditors, and had ſince been in priſon, and in danger of his life, ſhould return to take poſſeſſion of a *kingdom*; and be ſo highly reſpected by *Cæſar*, the *roman emperor*. But none were more incenſed at it, than his own ſiſter, *Herodias*; who had left her firſt huſband, *Philip*; and married his brother, *Herod Antipas*. She had, indeed, aſſiſted her brother, in his former poverty. But, being a woman of great envy and ambition, when ſhe ſaw him carried through the croud, with a *crown* upon his head, and the other uſual *enſigns of royalty*, ſhe could not bear it, with any patience; that he, who had lived upon the bounty of his friends, and run away from his creditors, as unable to pay his debts, ſhould return to ſuch dignity, as to riſe above her huſband, and eclipſe her glory. Full of envy, therefore, and indignation, ſhe earneſtly excited her huſband to go to *Rome*, to petition the *emperor* for like honor and dignity; and for ſome addition to his dominions: and told him, that he ought to ſpare neither labor nor coſt, 'till he was advanced, ſo as to preſerve that ſuperiority to *Herod Agrippa*, which became him, and which, as ſhe intimated, was properly his due.[b] *Herod* was an indolent man, and did not care for the fatigue of applications to the *court of Rome*. But ſhe never ceaſed importuneing him, 'till ſhe had prevailed with him, even contrary to his own inclinations, to gratifie her ambition, by ſuch an attempt. Away, therefore, he went; and *Herodias* along with him; in a pompous, and magnificent, manner. For they had ſpared no coſt, in their præparation for that extraordinary journey. *Herod Agrippa* ſoon had notice of their deſign, and of their great preparations. He, therefore, to prevent their doing him any diſkindneſſe; as ſoon as ever he underſtood that they were ſet out, diſpatched *Fortunatus*, one of his freed-men, with preſents to the *emperor*, and letters againſt *Herod:* though he was both his brother in law, and his uncle. Withall, ordering *Fortunatus*, if he had opportunity, to acquaint *Cæſar* with the ſame things, by word of mouth. *Fortunatus* had ſo good a voyage, that he arrived in *Italy*, almoſt as ſoon as *Herod* and *Herodias*. For, when they came to *Baiæ*, where *Caligula* then was; whileſt *Herod* had the firſt audience, and was ſpeaking to the *emperor*, concerning the affair which he was come about, *Fortunatus* delivered the letters from his maſter. *Caligula* happened immediately to read the letters; wherein

An. Chriſti 40. Calig. 3. Book II. Ch. V. Sect. I. Acts xii. 1.

[a] Joſeph. Antiq. Jud. l. 18. c. 6. § ult. [b] Joſeph. de Bell. Jud. l. 2. c. 9. § ult. & Antiq. l. 18. c. 7.

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Herod Antipas was accuſed of formerly conſpireing, with *Sejanus*, againſt the emperor *Tiberius*; and lately with *Artabanus*, king of *Parthia*, againſt the preſent *emperor*. As a proof of which, it was alleged, that he had, in his magazine, arms ſufficient for ſeventy-thouſand men. The accuſation ſeemeth to have been intirely groundleſſe; and deſigned, by *Herod Agrippa*, purely to prevent their doing him any miſchief. But the very mention of ſuch a magazine alarmed the *emperor*; who aſked him, directly, "Whether he had ſuch a quantity of arms?" And, when he confeſſed he had, (becauſe the thing was ſo plane and evident, that he could not deny it) the *emperor* took it for granted, that the reſt of the accuſation was true. Upon which, he took the tetrarchy of *Galilee* and *Peræa* from him, and added it to the *kingdom of Herod Agrippa*; who had been his old friend; and had now (as he believed) diſcovered to him the conſpiracy and deſigned revolt of *Herod Antipas*. He, alſo, beſides theſe new dominions, made him a preſent of a ſum of money. The other *Herod* he condemned to perpetual baniſhment, at *Lyons*, in *Gaul*. But, when he underſtood that *Herodias* was ſiſter to *Herod Agrippa*, he gave her the money which belonged to her; and, ſuppoſeing that ſhe would be unwilling to go, with her huſband, into baniſhment, he propoſed it to her, to return and live under the protection of *her brother*. She, knowing that ſhe had made that journey out of *envy* to *her brother*, and had been the occaſion of her *huſband*'s fall, refuſed to leave him in his adverſity; and bravely reſolved, that, as ſhe had partaken with him in his proſperity, ſhe would bear her ſhare with him in his calamity. *Caligula*, takeing it ill, that ſhe ſhould, with ſuch ſtoutneſſe and pride, refuſe the favor, baniſhed her alſo, along with her huſband; and (to her ſtill greater mortification) he took away her ſubſtance, and gave it to *her brother*; whoſe protection ſhe had refuſed, and who had already her huſband's dominions. Thus ended the dignity of *Herod Antipas*, who had lived in *adultery* and *inceſt*; who had, ſo cruelly, and upon ſuch a trifleing occaſion, murthered the pious and excellent *John the baptiſt*; and treated OUR BLESSED LORD, alſo, with deriſion, when ſent to him by *Pontius Pilate*. *Joſephus* concludeth his account of this affair, in the following manner: "This puniſh-"ment did GOD inflict upon *Herodias*, for envying her brother; "and on *Herod*, for following the vane counſels of a woman." To which I would onely add, that, from *Joſephus* his account, we may be ſatisfied the *evangeliſts* were not miſtaken, in repreſenting *Herodias*, as the firſt mover in the barbarous uſage, which *John the baptiſt*

baptiſt met with; and that ſhe inſtigated *Herod*, to commit that ſhocking murther. [c] An. Chriſti 40. Calig. 3.

CHAP. V. SECT. II.

Herod Agrippa *intercedeth with* Caius, *for the* jews: *but to very little purpoſe.*

AFTER *Herod Agrippa* had ſettled his new kingdom, he haſtened back to *Rome*. Whileſt he was there, *Petronius* his letters were delivered to the *emperor*; ſignifying the ſtate of things in *Judæa*, and the impropriety of ſetting up the image, in the temple, at that time. *Caius* was much diſpleaſed with his excuſes, and delays; though he pretended to be ſatisfied with his reaſons: ordering him, withall, to procede, in the execution of his commands, as ſoon as ever the harveſt was over.

Though *Agrippa* was acquainted with many of the afflictions of the *jews* at *Alexandria*; yet he appeareth to have known nothing, hitherto, of the *emperor*'s orders, to erect his image, in the *temple*, of *Jeruſalem*. When, therefore, he went, one day, to pay his reſpects to *Caius*, and was received with a ſtern countenance, and upbraided with the obſtinacy of his countrymen, the *jews*; he fainted away, and was carried home half-dead. In which dejected condition he continued, 'till the next day. When he came to himſelf, he dared not to venture into *Cæſar*'s preſence again; but wrote to him, in an humble, ſuppliant, manner; bewailing himſelf, and the unhappy ſtate of the *jews*; and pleading for a revokeing of the order concerning the *temple*. [a] This delayed the affair, for ſome time. And *Caius*, who ſeemed at firſt to relent a little, upon this interceſſion, [b] anſwered: That, "ſeeing the *jews* would not ſuffer his "image to be ſet up, in *Jeruſalem*; he would be ſatisfied, if they "would permit ſuch, as pleaſed, to ſet it up, in the other towns

[c] Dr. *Lardner's Credibility*, &c. part i. p. 16. 2d edition, p. 27. 3d edition.

[a] Philo. de Legat. ad Caium, p. 1028, &c. *Joſephus* differeth here again, in ſeveral particulars, from *Philo*. But I have intimated, in a *note* above, why I prefer the account of the latter.

[b] Philo de legat. &c. p. 1038.

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"of *Judæa*: and that ſuch, as oppoſed it, ſhould either be puniſh-
"ed upon the ſpot; or ſent to him, to ſuffer according to juſtice."
This greatly tended to fill *Judæa* with confuſion; as the *jews* had
ſo many enemies ready to moleſt them; and they, on the other
hand, were ſo zeleous and tenacious. And, to create ſuch confuſi-
on, ſeemeth very likely to have been the cruel project of the *em-
peror*, in makeing this propoſeal. As it happened, things continued
pretty quiet. And, as *Petronius* was their friend, few, or none,
of their neighbors, took that occaſion to increaſe their miſeries.
But it was not long, before *Caius* himſelf repented, even of that
ſmall favor; and reſolved to have an image, made in *Italy*, which
he would carry along with him, when he went to *Alexandria*, and
ſet up, ſuddenly and unexpectedly, in the moſt *holy place*, in the
temple, at *Jeruſalem*. For he had an unſpeakable deſire to viſit the
city *Alexandria*; where he intended to make a long ſtay, and to
have his *deity* publicly eſtabliſhed there. After which, he thought,
other leſſer cities would readily come into it; in imitation of a city
of ſuch magnitude and renown. Both *Joſephus*, and *Philo*, intimate
what danger *Petronius* ran, in delaying ſo long the execution of
Caligula's order [c]: and, that nothing, but the death of that *empe-
ror*, could, in all appearence, have preſerved his life. But, by a
kind providence, *Caligula*'s bloody purpoſe, upon the life of *that
benevolent governor*, was happily prevented; by his own folly, and
cruelty's bringing on himſelf the death, which he ſo well deſerved.

[c] Joſeph. Antiq. Jud. l. 18. c. 8. § 8, 9. De Bell. Jud. l. 2. c. 10. § ult. Philo. de legat. ad Caium, p. 1028. D, &c.

CHAP.

CHAP. V. SECT. III.

Flaccus Avilius, *the præſident of* Ægypt, *was apprehended, and baniſhed; and afterwards, put to death.* Helico *and* Apelles, *the grand enemies of the* jews. *But they, alſo, in the end, were put to death.*

WE left the *Alexandrian jews* in great calamity, by reaſon of the enmity of *Flaccus Avilius*, the *roman præſident* there; who ſtrove to curry favor with *Caius*, by obligeing the *Ægyptians* of *Alexandria*, and oppreſſing the *jews*. But his wicked attempt, to ſecure himſelf, proved in vane. I do not know, whether *Herod Agrippa* might not have repreſented, to the *emperor*, the treatment, which he, and the *jews* in general, met with, there; and, in part, influence the *emperor* to puniſh that unjuſt *præſident*. But *Flaccus* his former behavior to *Caligula*, and that *emperor*'s reſentment, were ſufficient. Whatever occaſioned it, *Caligula* ſent *Baſſus*, the centurion, with his hundred ſoldiers, to *Alexandria*, to apprehend him; who ſtole privately into the city, by night, for fear of makeing any diſturbance.[a] And, meeting with a ſoldier in the dark, he inquired for the *chief captain*; that he might aid him with his troops, if there ſhould be any reſiſtence. It happened, that *Stephanio*, one of *Tiberius* his freed-men, had made an entertainment; to which he had invited *Flaccus*, and the *chief-captain*. And they were then at ſupper, at *Stephanio*'s houſe. When *Baſſus* knew this, he privately beſet the houſe; and ſent in one of the ſoldiers, dreſſed like a ſervant, to ſee what company was there. Who, preſſing in, among the ſervants; and informing the *centurion* that there were but few; he burſt in ſuddenly, with his ſoldiers, and apprehended *Flaccus*: who was hurried away to *Rome*, in the begining of winter; where, after ſome time, he was tried for male-adminiſtration. And there he was bitterly accuſed, by ſome of thoſe *Ægyptians*, whom he had indeavored, by ſuch unjuſt methods, to gratifie. They had flattered him, dureing his being poſſeſſed of power; but now (*being men of the moſt corrupt morals*) they not onely forſook him, in his adverſity, but became his greateſt enemies. And ſuch, indeed, is the requiteal, which unjuſt gover-

An. Chriſti 40. Calig. 3.

Book II. Ch. V. Sect. III. Acts xii. 1.

[a] Philo in Flac. p. 980, &c.

An. Chriſti 40. Calig. 3. Book II. Ch. V. Sect III. Acts xii. 1.

governors muſt expect, from their baſe and mercenary flatterers, when they have it not in their power to gratifie them any longer. *Flaccus*, upon his trial, was found guilty; and condemned to perpetual baniſhment, in the iſland *Andros*. He was apprehended at the time of *the feaſt of tabernacles*. But the *jews* of *Alexandria* could not obſerve *the feaſt*, that year, by reaſon of their great afflictions. However; this apprehending of their grand enemy gave them ſome hopes of relief. When *Flaccus* was conducted to the place of baniſhment, he burſt out into tears, upon the firſt ſight of land; bitterly lamenting his unhappy condition. For he could not help compareing his preſent, with his paſt, ſtate of life; which he had ſpent in pleaſant countries, and in great proſperity and magnificence. But now, he was fallen from all his glory, and left a prey to his own guilty mind, and melancholy thoughts: not without præſages, that his miſery would not end there. For guilt is infinitely ſuſpicious; and he was not ignorant of the temper of the cruel and incenſed *emperor*. Nor did his bodeings prove groundleſſe. For *Caius*, haveing inquired of a certain perſon, whom he had recalled from a long baniſhment, how he had ſpent his time there; he anſwered, in a flattering manner, "That he "had prayed to the *gods*, for that which had come to paſſe; *namely*, "that *Tiberius* might die, and *Caius* ſuccede him." This anſwer the *emperor* often turned over in his thoughts. And one night, in particular, when he could not ſleep, he began to ruminate upon the caſe of the baniſhed; and to think what an happy retirement they muſt needs injoy. Which, upon conſidering it in this view, appeared to him, rather a bleſſing, than a puniſhment; and a ſtate of life that ought to be envied, rather than pitied. And, farther, imagining, from the anſwer, which he had received from that *exile*, that all, whom he had baniſhed, prayed for his death; he, the next day, gave orders, that executioners ſhould be ſent to the iſlands, round about, and put the baniſhed perſons to death: eſpecially ſuch as were the moſt noble, and perſons of the greateſt account. [b] Nay; to make ſure work of it, he gave a liſt of their names; and particularly took care to mention his old enemy, *Flaccus Avilius*. When the executioners arrived at *Andros*, he ſuſpected their errand, as ſoon as ever he ſaw them. And, miſerable as he accounted his baniſhment, before they came; he attempted to fly from them, to ſave his life. But he in vane indeavored to fly. For they ſoon overtook him; and, with many wounds, put him

[b] In this part of the *hiſtory*, I have indeavored to reconcile *Suetonius*, in *vit. Caligul.* c. 28. and *Philo*, in *Flac.* p 991.

him to death. The *jews* had now reaſon to hope for ſome favors. But, after he was gone, they found they had other malicious enemies. Particularly *Helico*, an *Ægyptian*; who had been a ſervant to *Tiberius*, and was highly in favor with *Caligula*.[c] He had, for ſome time, incenſed the *emperor*, againſt the *jews*; by throwing out frequent ſcoffs, and great reproaches, upon the whole nation. Him the *Alexandrian ambaſſadors*, with large preſents, and larger promiſes, excited to procede againſt the *jews*, with greater virulence. And *Apelles*, the *Aſcalonite*, who was alſo one of *Caligula*'s favorites, joined with *Helico*, to inflame their maſter, againſt the poor, afflicted, *jews*.[d] It was ſome time, before the ambaſſadors of the *jews* could find out, who were their enemies. And, when they had found them out, and would have made their peace with them; the *national antipathy* was ſo great, and the proſpect of advanceing themſelves ſo tempting, that they could work no great good upon them, nor prevail with them to deliſt from their malicious reproaches and inſinuations. They did, indeed, afterwards receive a reward, according to their deſerts. For *Apelles* was apprehended, by *Caligula*; laid in chains; and, ſeveral times, tortured upon the wheel; which was a miſerable and lingering death. And *Helico* was ſlain, by *Claudius*, the *emperor*; who ſucceded *Caius*. But, in the mean time, they occaſioned many fears, and great troubles, to the *jews*. An Chr. Caii Book II. Chap. V. Sect. III. Acts xii. 1.

CHAP. V. SECT. IV.

The character and death of Caius Caligula, *the* roman emperor.

BEFORE we ſpeak of the farther advancement of *Herod Agrippa*, we muſt ſay ſomething of the character and death of *Caius Caligula*; and of the acceſſion of *Claudius Cæſar*, the ſucceedeing *emperor*. *Caius Caligula* was the ſon of *Germanicus*; who for his valor, modeſty, and other excellent virtues, had been the darling of the *roman people*. And they were early præjudiced in favor of his ſon,

[c] Philo. de legat. ad Caium, p. 1016. [d] Idem, ibid. p. 1021. C, D.

An. Chriſti 41. Calig. 4. Book II. Ch. V. Sect. IV. Acts xii. 1.

ſon, by reaſon of their great and uncommon affection for the father.[a] *Caius* his behavior in his youth, and dureing his private life, had farther ingratiated him with the people. Though they, who were more intimately acquainted with him, could not but obſerve ſome inclinations in him, both to cruelty and debauchery. For he took delight in beholding the execution of criminals; and frequently went in diſguiſe; and ſpent the night in the ſtews, or in adulterous intriegues.[b] And there was ſome reaſon to ſuſpect that he was concerned in the murther of *Tiberius*, his grandfather; who had adopted him, and left him co-heir, with the younger *Tiberius*, of the *roman empire*.[c] However; when he came to the *empire*, he behaved, for ſome time, with ſuch humanity, moderation, and beneficence, that he gained univerſal eſteem. So that one hundred and ſixty thouſand victims are ſaid to have been offered up, within the firſt three months of his reign, to congratulate his acceſſion. And the moſt unuſual rejoiceings ran through the whole *roman empire*. In the eighth month, a grievous ſickneſſe ſeized him. And then he was as univerſally lamented. So that the people were not onely in tears, and made prayers and vows for his recovery: but ſome vowed that they would willingly devote themſelves to death, in order to ſave the *emperor*'s life.[d]

Thus far he behaved like a *prince*. — The following particulars ſhow him to have been *a monſter*. It was not long, before he recovered from his ſickneſſe. And then he began to throw off the maſk; compelling ſome, who had devoted themſelves to die for his recovery, to perform their vow; out of a pretended concern that they ſhould not be perjured. Soon after, he forced *Silanus*, his father in law, a man of ſingular virtue, to lay violent hands upon himſelf, and cut his own throat with a razor; becauſe he had dealt freely and faithfully with him, and would be often giveing him good advice. *Caius* was not without ſuſpicion of haveing poiſoned his grandmother, *Antonia*. And as to the younger *Tiberius*, whom the *emperor Tiberius* had left his co-partner in the *empire*; and whom he himſelf had adopted, with a ſeem-

[a] *Dr.* Prideaux [*in his connection of the hiſtory of the o. and n. t.* part ii. book 8. vol. 2. p. 588. 8vo, edit. 1718.] has aſſerted "that the poſterity of *Octavianus* never injoyed the empire." Whereas; *Agrippina*, the daughter of *Julia*, *Auguſtus* his daughter, was the mother of *Caligula*, the emperor; and of *Agrippina*, the mother of the emperor *Nero*. So that *Caligula* was the great grandſon of *Auguſtus*; and *Nero*, his great, great grandſon. [*See* Walter Moyle's *works*, vol. 2. p. 76.]

[b] Sueton. in Calig. c. 11. [c] Sueton. in Tiber. c. 73. & in Calig. c. 12. Dion. l. 58. *ad. finem.* [d] Philo de legat. ad Caium, p. 994.

a ſeeming tenderneſſe and affection, and ſtyled *the prince of the youth*:— Unto him, I ſay, he ſent orders, by a *tribune*, that he ſhould alſo put himſelf to death. A dreadful meſſage, to come, ſuddenly and unexpectedly, to ſo young, and ſo great, a prince! He, poor, unhappy, creature! had never ſeen an execution.[e] And, therefore, he beged earneſtly of the officers, who ſtood by, that they would be ſo kind as to give him the fatal ſtroke. But *Caius* pretended, that *ſo great a prince* ought not to die by any inferior hand. When they refuſed, he offered his neck to any body, that he met with; beging it of them, as a favor, that they would put him to death. But no body dared to aſſiſt him; any farther, than that ſome, who ſtood by, directed him, where he might wound himſelf, ſo as would moſt quickly diſpatch him. After that, *Caius* put *Macro* to death; a man, who was, indeed, wicked enough, and deſerved to die for his crimes. But he had been *Caius* his friend, in *Tiberius* his time; had aſſiſted him, in obtaining the *empire*;[f] and ever ſince; and deſerved not death for his fidelity. Though that was the very reaſon, why his maſter condemned him to death. And, along with *Macro*, *Caius* ſlew *Ennia*, the wife of *Macro*; with whom he had had an adulterous commerce.[g] It would be endleſſe, as well as diſagreeable, to mention his adultery and ſodomy; his inceſt with his own ſiſters; and, afterwards, proſtituteing them to others; and all his abominable and amazeing debaucheries. But what were the diſtinguiſhing parts of his character, were, his *cruelty*, and *wild extravagance*.

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The following particulars will ſufficiently manifeſt his uncommon *cruelty*. In the public ſhows, he would not onely ſet one man to fight with another; but multitudes to ſlaughter multitudes. When he had not criminals enow, to caſt to the wild beaſts, he would order ſome of the *ſpectators* to be thrown to them; cauſeing their tongues firſt to be cut out, that they might not be able to ſpeak, or complain. He made ſome of the *roman ſenators* to run by the ſide of his chariot, for ſome miles together, in their robes; others of them to wait upon him, at the table, in the habits of ſervants: and others of them, again, he would privately put to death; and yet afterwards ſend for them, as if they had been living; and, in a few days, give out that they died a natural death. He would, ſometimes, ſhut up the public *granaries*; that the people might have no bread, for ſeveral days together. To ſave the charge of keeping the wild beaſts, he put to death ſeveral male-

[e] Philo, *ut ſupra*; p. 996. [f] Dion, l. 58, *ad finem*. Sueton. in Calig. c. 26. [g] Philo de legat. ad Caium, p. 997. E. & p. 1000. D. & Sueton. in Calig. c. 12.

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malefactors, and fed them with their bodies. He would cauſe old men, and infirm houſe-keepers, to be thrown to the wild beaſts; that he might get rid of ſuch uſeleſſe, and unprofitable, perſons. Some he cauſed to be put to death, becauſe they were extremely handſome; and others, becauſe they were ſome way deformed. He uſed, frequently, in the midſt of his feaſts and entertainments, to have ſeveral perſons examined by torture, before his face; or beheaded, for his diverſion, by a dexterous executioner. He would compel parents to be preſent, when their children were put to death. And, when one excuſed himſelf, by reaſon of ſickneſſe; he ſent an horſe-litter to fetch him, to ſee his ſon executed. Another, after he had beheld ſuch a diſmal ſpectacle, he invited to a banquet; and with all imaginable affability, excited him to be chearful and merry. And another loſt his own life, becauſe he could not indure to ſee his ſon put to death. He gave orders, that ſuch as were to be ſlain, ſhould be put to death by degrees; and (as his phraſe was) "ſo as that the perſon might feel himſelf die." He lamented that the times, in which he lived, had not been rendered famous, by ſome public calamities; ſuch as great famine, peſtilence, conflagration, or the ſudden deſtruction of ſome of his armies. Though, I think, it was a too public calamity, that a perſon of ſuch a diſpoſition ſhould be found among mankind, and advanced to ſo extenſive a dominion. But, what completes his character for *cruelty*, was, that famous expreſſion of his; "when he wiſhed that the people of *Rome* had but one neck," that he might cut it off at once. After his death, there were found two little books; the one of which he called *a ſword*, and the other *a dagger*. In which, he had wrote down the names of ſuch perſons, as he deſigned to put to death. And there was alſo found a large cheſt, full of various kinds of poiſon; which being, by *Claudius* his order, thrown into the ſea, it is ſaid to have affected the waters ſo, that the fiſh were killed, and thrown upon the ſhore, by the tide.[h]

Let us now relate ſome few of his *wild extravagancies*; which will be a farther opening to his character. When *Tiberius* was at a loſſe, whom to make his ſucceſſor, *Thraſyllus*, the *mathematician*, was once heard to ſay; "*Caius* could no more be *emperor*, than he could ride over the *gulf of Baiæ*, on horſe-back." From that ſaying, it is thought, that he reſolved upon the following ridiculous work; *namely*, to build a bridge, of the length of above three miles, over that arm of the ſea: which he did, by ſhips chained together, and

[h] Sueton. in vita Calig. c. 49. *ad finem.*

and covered with earth. And over that, he paſſed, in a magnificent manner; one day on horſe-back, and another day in a chariot. After which, he ſpent the ſecond day, and the following night, in feaſts and entertainments, upon that bridge. But he could not conclude, without giveing ſome ſpecimen of his *cruel temper*. For, after all his entertaining them with pomp and plenty, he cauſed a great number of the people, there preſent, to be thrown off that bridge, into the ſea. And, when they attempted to climb up again, in order to ſave their lives, he appointed men to beat them back, 'till they periſhed in the waters. He contrived the moſt ſumptuous baths, and the moſt expenſive diet. He would diſſolve the richeſt pearls in vinegar, and drink them down at one draught. He built ſeveral ſhips of cedar, adorned in the moſt extravagant manner; and ſo large, as to contain batheing rooms, porticoes to walk in, and rooms of ſtate. And, upon their decks, were planted variety of vines, and other fruit-trees. Conſidering all theſe things, it is no wonder that he ſoon conſumed that vaſt treaſure, which *Tiberius* had hoarded up; as well as his own large yearly revenues. But, when he came to want ſupports for his luxury and extravagance, it increaſed his cruelty; and many loſt their eſtates, and lives too, to furniſh him with money, for his farther expences. Another inſtance of his folly and extravagance, was his uſeage of a favorite horſe; which he dreſſed up in purple, and decked with precious ſtones; building him a marble ſtable, with an ivory manger; and allowing him an houſe, and furniture; that they, who ſhould be invited, in the horſe's name, might be entertained more ſplendidly. It is reported, that he actually made *that horſe* one of *his prieſts*[i]; and that he fully purpoſed to exalt him to *the conſular dignity*.[k] And, though the horſe was incapable of acting the part of a wiſe governor; yet he would have been leſſe noxious to mankind, than the *emperor*, his maſter.

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But his greateſt, and wildeſt, *extravagance* was his pretending to be a GOD; and claiming divine worſhip. This led him into the moſt ridiculous, and ſhocking, behavior. For he would ſometimes ſit among the ſtatues of the *gods*, that he might be adored, as one of them. But that did not content him. He, therefore, built a temple for himſelf; and ſet up an image of gold, made very like him; which was cloathed every day, with the ſame ſort of habit, which he himſelf wore. There the *prieſts* (who were, generally, choſen from among ſome of the greateſt of the *romans*) ſacrificed, to *the new*

[i] Dion, l. 59. p. 662. alias, 659.

[k] Sueton. in Calig. c. 55.

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deity, the choiceſt and moſt beautiful birds; as peacocks, pheaſants, and the like. Sometimes, he would whiſper the image of *Jupiter* in the ear, and threaten to ſend him back to *Greece*. At other times, he would dreſſe himſelf up, in the peculiar mantle, with wings and buſkins, and carry a *caduceus* in his hand. And then he was *Mercury*.[1] When he was dreſſed with a radiant crown upon his head, holding out the *graces* in his right-hand, and a bow and arrows in his left; then he was *Apollo*. So, likewiſe, he would perſonate *Bacchus*, or *Neptune*, *Mars*, or *Jupiter*, *Juno*, *Venus*, or *Diana*; either by his habit, or behavior; or by the homage, which he cauſed his flatterers, and mercenary dependents, to pay him. Yet *this mighty deity* (like moſt cruel men) was cowardly, and effeminate. For he never ingaged, but once, in war, or military affairs. And then he behaved with his uſual folly, when there was no danger. But, when any danger was apprehended, he was ready to run away with the firſt. He would ſhut his eyes, and cover his head, at the leaſt thunder and lightening. But if the thunder and lightening were greater, he would run, and hide himſelf, under the bed. From the account, given by *Suetonius*, *Dion*, and others, it is plane that *Joſephus* and *Philo* (though greatly exaſperated againſt him) have not wronged him, in the character, which they have given of him; and, particularly, in the account, which they have given, of his madly aſpireing to *divinity*. No wonder that the nation of the *jews* were odious to ſo vane, and wicked, a *prince*; as thir laws ſtood ſo directly in his way. Nay; it is a wonder that an *emperor*, of ſuch pernicious qualities, ſhould be ſuffered to remain ſo long upon the earth; rather than that he loſt his life ſo ſoon, and in ſuch a manner as he did.

The nobility and gentry of *Rome*, as well as the inferior people, felt the daily effects of his arbitrary and cruel government. Indeed, they could not call either their poſſeſſions, or their lives, their own. It was fault enough to have any thing to loſe. And informers were every where incouraged, that he might increaſe his revenues. Slaves were heard againſt their maſters, and advanced above them. And his cruel, unjuſt, government had excited the *odium* of all, except a few of his flatterers, and vile dependents: ſo that ſeveral ploted his death; ſome to be revenged for paſt injuries; and others, to prevent the miſeries which they feared. Two conſpiracies had been diſcovered,

[1] Philo de legat. ad Caium, p. 1005. B. Sueton. in Calig. c. 52. Dion. l. 59. p. 660. D, &c. alias, 658.

diſcovered, and fruſtrated. But a third was formed, which proved effectual. Among the perſons, who were incenſed againſt him, *Caſſius Chærea* was the chief. He was a *tribune* of the *prætorian* cohort, or a captain of the *life-guards*. And, being of a pretty advanced age, *Caius* would often inſult him, as cowardly, and effeminate. And, particularly, when he came for the *watch-word*, he would frequently give him *Cupid*, *Venus*, or *Priapus*, by way of reproach. And, with the like view, when he offered to kiſſe his hand, *Caius* would form it into ſome obſcene ſhape, and ſo hold it out to him.[m] Which generally excited the laughter of the other *tribunes*; and made *Chærea* ridiculous, both in the *camp* and in the *city*. But the greateſt of mankind ſhould beware of inſulting a brave man, though in a much inferior ſtation. It was the cuſtom for the *roman emperors* to oblige the people, when they petitioned for any public favor, dureing the time of their ſports and entertainments, in the *circus*. But, not long before this, when they petitioned, as uſual; *Caius* had uſed them ill. For, when they deſired that he would eaſe them of ſome of their taxes; he, inſtead of granting their requeſts, put ſeveral of the petitioners to death. Which, though it ſilenced the multitude, for that time; yet it alſo greatly diſobliged them. And no time could be more proper to attempt his life, than when he had loſt the favor of the people. Beſides the frequent inſulting and reproaching him, for want of valor, *Caius* would ſet *Chærea* to torture perſons, with ſeverity; whom he himſelf would afterwards pity and lament, as if they had been ſo uſed through *Chærea*'s cruelty. The danger of the public, together with his own private reſentments, inflamed the *tribune*; and made him long for an opportunity to deſtroy *the grand enemy of mankind*. But fear of diſcovery made him keep his thoughts, for ſome time, to himſelf: though, at laſt, he ventured to revele the brave, but dreadful, purpoſe of his mind. When he had once diſcovered his intentions, he was forced to haſten the matter, leſt ſome of his aſſociates ſhould betray him. He had often an inclination to have thrown him down from the battlements, as he ſtood upon the *capitol*, to ſcatter money among the people; or to have ſlain him, at the table, in the midſt of his feaſts. But his friends diſſuaded him; for fear he ſhould miſſe of his purpoſe, and in vane periſh in ſo great an attempt. It was, therefore, reſolved to put it off; untill the games were celebrated, which were inſtituted in honor of *Auguſtus*. But, for the three

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[m] Dion. l. 59. p. 662. D. alias 660. Sueton. in Calig. c. 56. Joſ. Antiq. Jud. l. 19. c. 1. § 4, &c.

An. Chriſti 41. Calig. 4. Book II. Ch. V. Sect. IV. Acts xii. 1.

three firſt days, the conſpirators could not find any opportunity. On the fourth, and laſt day, there was a vaſt concourſe of people, ſtruggling for ſeats, in the *theatre*, to behold the public games and diverſions. For the men and women, ſenators, knights, and people, ſlaves and freemen, ſate all promiſcuouſly mixed together. And *Caius* was highly pleaſed to ſee the confuſion and hurry. He began the ſolemnity of the day, himſelf, with offering a ſacrifice to *Auguſtus Cæſar*; in honor of whom the *games* were celebrated. And, when ſome of the blood of the victim lighted upon *Aſprenas*, one of the conſpirators, it diverted the *emperor*. But it proved a bad *omen* to *Aſprenas*; who was actually ſlain, ſoon after the *emperor* himſelf. After the ſacrifice was finiſhed, *Caius* went to the theatre, and ſate down, with ſeveral of the great men of *Rome* round about him. And *Chærea*, as being one of the *tribunes*, ſate not far from him. There happened ſeveral remarkable things; as if they had been deſigned fore-runners of his deſtruction.[n] It is ſaid, that the captain of a band of robbers was repreſented, upon the ſtage, as crucified, or brought to public juſtice: that a *pantomime* introduced the tragedy of *Cinyras*; in which *Cinyras* himſelf, and his daughter *Myrrha*, were ſlain: and, that it was the very day, on which *Philip*, king of *Macedonia*, was ſlain, by his friend, *Pauſanias*, as he went into the theatre.[o]

About one a-clock, *Cæſar* ſeemed undetermined, whether he ſhould continue at the theatre, or go to the bath; and, after that, to dinner. For he had not yet thrown off his laſt night's debauch. But *Aſprenas* perſuaded him to go to the baths; then to dinner; and afterwards return to the ſhows and diverſions again. *Minucianus*, another of the conſpirators, ſeeing *Chærea* go out, roſe up, in order to follow him; and to incourage him not to defer the execution of the plot any longer. But, as he ſate within reach, *Caius* pulled him gently by the ſkirt; and ſaid, in a familiar way, "Where is this good man a going?" So *Minucianus* ſate down again. But it was not long, before he aroſe a ſecond time. And then, *Caius* did not hinder him; as not knowing what occaſion he might have to go out. *Chærea* had, by this time, got all things ready. But, the *emperor* not coming out, ſo ſoon as he expected, he was very impatient; and was going back to the theatre, to ſtab *Caius*, before the whole multitude. Though he could not expect any other, than to periſh immediately. But, as he was going back, he underſtood, by the ſudden noiſe and tumult, that *Cæſar* was up, and returning to his palace.

[n] Sueton. in Calig. c. 57.

[o] Joſ. Antiq. Jud. l. 19. c. 1. § 13.

palace. Then the *conſpirators* were the moſt buſie, of any body, to call out, and make way for the *emperor*; being very officious to keep off the people, 'till they had got all round him. When he came to the enterance of the palace, he left the public way, and went through a private paſſage, to ſee ſome boys; which had been ſent for, out of *Aſia*, to ſing and dance upon the ſtage. There *Chærea* came up to him, for the watch-word; which he gave him, after his uſual, inſulting, manner. The *tribune* returned the inſult; by drawing his ſword, and ſtrikeing him a dreadful blow upon his neck, with theſe words, "*Hoc age*. Mind this." But the ſword happened to ſtop upon his collar-bone. Upon which, *Cornelius Sabinus* gave him a ſecond wound, as he was down upon his knees. *Caius* made no reply; but ſtrugled to get away. Then the reſt of the *conſpirators* cried out, to animate one another; and falling in, upon him, all at once, they diſpatched him, by giveing him above thirty wounds. Thus ended the life of *Caius Cæſar Caligula*, on the twenty fourth day of *January*, in the thirtieth year of his age; after he had reigned almoſt four years.[p] — When his death came to be reported abroad, it cauſed a great and general conſternation. And the *German guards* flew about, in a terrible manner; ſlaying ſome of the *conſpirators*; and others, who were wholly unconcerned in the affair. Though the tumult was ſoon appeaſed, conſidering the greatneſſe and ſuddenneſſe of the attempt.

An. Chriſti 41. Calig. 4: Book II. Ch. V. Sect. IV. Acts xii. 1.

[p] Joſeph. de Bell. l. 2. c. 11. § 1. Suet. in vit. Calig. c. 58, 59. Dion, l. 59. *ad fin.*

CHAP.

CHAP. V. SECT. V.

The acceſſion of Claudius Cæſar, *to the* roman Herod Agrippa *was of great ſervice to him, in attaining that dignity. The dominions of* Herod *were, therefore, inlarged. And the kingdom of* Chalcis *beſtowed upon his brother.*

An. Chriſti 41. Claud. 1. Book II. Ch. V. Sect. V. Acts xii. 1.

WHEN the report was ſpread abroad, that *Caius* was ſlain; *Claudius*, the uncle of the deceaſed *emperor*, ran away in a great fright, and hid himſelf in a chamber, behind the hangings: where he thought himſelf ſecure. But it was not long, before his retreat was diſcovered. He had been, in his youth, of a very ſickly body; and a dull, heavy, genius: ſo that he was treated, as a common jeſt, by the *Cæſarean family*; and particularly by *Caligula*, whom he ſucceded. But, notwithſtanding that, he aſcended *the imperial throne*, in the fiftieth year of his age, by a remarkable accident; and when he himſelf neither ſought, nor expected, it. As he lay concealed, *Gratus*, a common ſoldier, happened to paſſe through the room. And, ſpying a man's feet ſticking out from behind the hangings, he reſolved to know who he was. Upon pulling him out, he found it was *Claudius*; who was ready to die for fear, and fell down upon his knees to beg his life. For he was afraid that he was apprehended, in order to his being put to death. The ſoldier, haveing no ſuch intentions, ſaluted him *emperor*. And carried him away to ſome more of the ſoldiers, who took him by turns, upon their ſhoulders, and carried him to the camp, to the whole army. *Claudius* trembled, and was under the utmoſt conſternation of mind. For he apprehended himſelf in the greateſt danger; and was, indeed, thought, by others, to be hurried away to death. But his fears were intirely groundleſſe. For the army proclaimed him *emperor*. And, when the *ſenate* met in the *capitol*, and made ſome faint ſtruggles to recover their antient liberty, and form of government; and, conſequently, oppoſed his being *emperor*; the people, as well as the army, incouraged him not to give up his claim.[a]

In

[a] Sueton. in vita Claud. c. 10. Dio. l. 60. init.

In this tumultuous ſeaſon, *Herod Agrippa*, when he heard what had happened to *Claudius*, haſtened away to him. And, whileſt he was in the greateſt confuſion and terror; and ready to lay aſide all pretenſions to the *empire*; *Herod* fixed him in the reſolution, not to give up his claim. Then he went to the *ſenate*; and deceitfully inquired of them, "What was become of *Claudius?*" Who informed him of all they knew; and aſked his advice, concerning the preſent ſtate of affairs. He pretended that he was moſt heartily concerned for their intereſt; but thought, that, as *Claudius* had the *veteran troops* at his ſervice, the *ſenate* were not able to oppoſe him. And, therefore, they had better ſend to him, and try if they could not perſuade him to drop his pretenſions. At the ſame time, offering to go upon that commiſſion, himſelf. The *ſenate* approved of the propoſeal; and deſired him to go. But, when he came to *Claudius*, he betrayed the *ſenate*; and gave *Claudius* ſuch advice, as fixed him in the *imperial throne*. Upon which, the *ſenators*, who were afraid of the army, had no way left, but to ſubmit; and confirm what the ſoldiers had done. [b] So that *Claudius* ſucceded his nephew, *Caligula*, and was the fifth of the *Cæſars*, or *roman emperors*.

An. Chriſti 41. Claud. 1. Book II. Ch. V. Sect. V. Acts xii. 1.

In requiteal for his aſſiſtence, in gaining the *empire*, *Claudius* not onely confirmed, to *Herod*, by *edict*, the *kingdom*, which *Caius* had given him; but he added to his dominions [c] all *Judæa* and *Samaria*, which had belonged to his grandfather, *Herod the great*; reſtoreing them to him, as if they had been his due, by right of conſanguinity. He, alſo, gave him *Abila*, which had belonged to *Lyſanias*, and which *Caligula* had deſigned him; as well as the country in *mount Libanus*. The articles of alliance between them he cauſed to be ingraven in braſſe, and laid up in the *capitol*. And, at *Herod Agrippa*'s requeſt, he beſtowed the kingdom of *Chalcis* upon his brother, whoſe name was alſo *Herod*. [d]

[b] Joſeph. Antiq. l. 19. c. 4. de bell. l. 2. c. 11. [c] Dio. l. 60. p. 670. A, B. alias 66,. [d] Joſ. de Bell. Jud. l. 2. c. 11. § 5. Antiq. Jud. l. 19. c. 5 § 1.

CHAP. V. SECT. VI.

Caius *his death incouraged the* Alexandrian *ſtand upon their defence.* Herod Agrippa, *together with his brother, procured an edict from* Cæſar, *in their favor; and another for the* jews, *in general, throughout the* roman empire. Herod *transfers the* high-prieſthood *from one to another; and had* Cæſar's *image removed out of the ſynagogue, at* Doris. *When he had been, ſome time, in his kingdom, the perſecution of the* chriſtians *revived; by which mean,* JAMES, *the brother of* JOHN, *was beheaded; and* PETER *impriſoned, in order to be put to death: but he made a miraculous eſcape. The death of* Herod. Acts xii. 1, — 24.

An.Chriſti 41. Claud. 1. Book II. Ch. V. Sect. VI. Acts xii. 1:

THE *jews* of *Alexandria*, underſtanding that the *emperor Caius* was dead, began to take heart, and to ſtand upon their own defence: which occaſioned a ſedition between them and the *greeks* there. But *Herod Agrippa*, and his brother, *Herod*, king of *Chalcis*, procured an *edict*, from *Claudius*, in their favor; and they recovered their former privileges.[a] That edict was followed by another; which gave full liberty to all the *jews*, throughout the *roman empire*, to live according to their own laws, and worſhip GOD in their own way: not without acknowlegement of their good offices to the *roman ſtate*; and, "an admonition to *them*, not to treat "the *religions* of other people with contempt; but to be ſatisfied "with thir own liberty, and to behave themſelves modeſtly." After this, [that is, in the ſecond year of the reign of *Claudius Cæſar*,] *Herod Agrippa* was ſent away, to his new and inlarged dominions. And it was not long before he arrived at *Jeruſalem*.[b] From the

[a] Joſeph. antiq. jud. l. 19. c. 5. § 2.
[b] Id. ibid. § ult. The *edict*, which was paſſed in behalf of the *jews* in general, is ſaid, in the title of it, to have been made, "when *Claudius* was [illegible]

the depoſeing of *Pontius Pilate*, to this acceſſion of *Herod*, the *jews* An. Chriſti 42. Claud. 2.
do not appear to have had any *procurator*, reſideing among them; or any perſon, inveſted with the power of life and death. They, therefore, (conſidering their temper, and frequent practice) would, very probably, in ſuch an interval, take an unuſual licence. And the *chriſtians* were the moſt likely to feel the effects of their power. And, accordingly, they had acted towards the *chriſtians*; 'till they ſaw ſuch a black ſtorm gathering over their own heads; and ready, every moment, to fall upon them. The apprehenſion of their own great danger, ſeemeth to have been the onely thing, which made them deſiſt from *perſecuteing* the *chriſtians*. But now, when that *ſtorm* was quite blown over; and they had got a *king* of their own *nation*, who was ready to gratifie them to the uttermoſt; they revived their former wicked practices againſt the *chriſtians*; and prevailed with *Herod*, their new king, to *perſecute* the diſciples of JESUS. Upon his coming to *Jeruſalem*, he depoſed *Theophilus*, the ſon of *Ananus*, from the *high-prieſthood*; and made *Simon*, the ſon of *Boethus*, who was ſurnamed *Cantheras*, high-prieſt, in his ſtead. To ingratiate himſelf with the *jews*, he remitted ſome of their taxes; and did other acts, to eſtabliſh himſelf in his new dominions. Particularly, when certain raſh young fellows had erected *Cæſar*'s image, in the *ſynagogue* of the *jews*, at *Doris*; he complained of it, with great indignation, to *Petronius*, who ſoon had it taken down, and ſeverely reprimanded the *Dorians* for ſuch an attempt; letting them know, that the preſent *emperor*, *Claudius*, had paſſed *an edict* to the contrary, and ſhowed the *jews* great favor. And he required the *magiſtrates* of *Doris* to deliver up the guilty perſons to him; — and to prevent ſuch tumults for the *future*. For *Petronius* ſeems to have ſuſpected, that the rulers of that city had either conſented to, or conniived at, that riot. *Herod*, ſoon after, took the *high-prieſthood* from *Simon*, and would have given it to *Jonathan*, the ſon of *Ananus*, who had once injoyed that dignity; but he refuſed to accept of it, a ſecond time. Which was, in thoſe days, a rare example of humility and modeſty! However; at his requeſt, it was beſtowed upon his brother, *Matthias*. But he did not injoy it long, before the king took it away from him, and confered it on *Elionæus*, the ſon of *Chithæus*; who was likewiſe depoſed, in a little time, and *Simon Cantheras* made high-prieſt again. For they then had the *high-prieſthood*, who would give moſt money for it; or were moſt in favor with the

Book II. Ch. V. Sect. VI. Acts xii. 1.

conſul." And the next thing related, after the *edict*, is, that *Herod Agrippa* was ſent away to his dominions, c. 6. § 1.

An. Chriſti 43. Claud. 3. perſon, who had power to beſtow it. About this time, *Marſus* ſucceded *Petronius*, in the government of *Syria*.

Book II. Ch. V. Sect. VI. Acts xii. 1. From the erecting *Cæſar*'s image, in the ſynagogue at *Dora*, even after the acceſſion of *Herod Agrippa*, it planely appeareth, that the *jews* were not, before that, delivered from the power of their enemies; and from that fear and conſternation, which *Caius* his attempt, to ſet up his image, in their temple and ſynagogues, had occaſioned. And, while they were under ſuch great danger, no wonder that they were not at leiſure to look after, and harraſſe, the *chriſtians*. But now, the caſe was altered; when one of the family of *Herod the great* was come to the kingdom of his grandfather. A family, which uſed not to ſtick at any methods to ingratiate themſelves with perſons, who could be of ſervice to them. And *Herod Agrippa* was peculiarly obligeing, and complaiſant, to the *jews*.[c] He had procured, from *Claudius*, the above-mentioned gracious and juſt *edicts*, in their favor. And he himſelf was even zeleous, in the obſervation of their rites and ceremonies. But, beſides the favors, which he procured them, from *Cæſar*; he ſought to gratifie the *jews*, by violent and unjuſt methods. For finding that the *chriſtians* were under the popular odium; he (not long before the time that *Barnabas* and *Saul* came from *Antioch* to *Jeruſalem*, to bring the charitable collection, as a ſupply againſt the approaching famine: Not long before that time, I ſay, *Herod Agrippa*[d]) ſtretched forth his hand, to harraſſe and moleſt ſeveral of the *chriſtians*. [He did not reflect upon the injuſtice of *perſecuteing* the *chriſtians*; though he had taken it ſo ill, that the *heathens*, and particularly *Caligula*, the *roman emperor*, had perſecuted the *jews*. As if it had been *perſecution*, onely, to moleſt the *jews*, for *their religion*; but had loſt it's nature, and ceaſed to be *perſecution*, when practiſed, by the *jews*, upon the poor *chriſtians*.] Among the reſt, he apprehended JAMES, *the elder*, who was the ſon of *Zebedee*, and the brother of JOHN; and ordered his head to be ſtruck off with a ſword.[e] This JAMES was one of them, who (for his zele and fortitude) was called, by OUR LORD, *the ſon of thunder*. He was an active, leading man, among the APOSTLES; and had ambitiouſly aſpired

[c] Joſeph. Antiq. Jud. l. 19. c. 6. § 3. & c. 7. § 3. and Dr. *Lardner's credibility*, &c. part i. p. 19, 2d edition; p. 29, &c. 3d edition.

Ver. 1. [d] The *ſyriac verſion* reads [*Herod the king, ſurnamed Agrippa.*]

Ver. 2. [e] This early execution of one of the *apoſtles*, would illuſtrate the courage of the ſurviveing apoſtles, in going on, with their miniſtry, with ſo much ſteddineſſe and zele; notwithſtanding they evidently ſaw, that their high character, and all their miraculous powers, would not always ſecure them from the moſt fierce perſecution, or even from a violent death. [See *Clarius* and Dr. *Doddridge in loc.*]

aſpired to the dignity of ſitting next to CHRIST, in *his kingdom*; which he then imagined would have been a *temporal kingdom*. But OUR LORD informed him, that the ſuperiority of his *diſciples*, and APOSTLES, was not temporal grandeur; but that he, who was moſt active in ſervice, and moſt humble, meek, and patient, under afflictions, was the moſt honorable among them: and that he himſelf, in particular, muſt expect to be perſecuted, like his *maſter*; namely, "to drink of the bitter cup, that he was to drink of; and to be bap-"tized with the *bloody* baptiſm, with which he was to be baptized." Which *prophecie* of OUR LORD [recorded *Matt.* xx. 23.] was now fulfilled. And this zeleous, active, APOSTLE became a prey to the will of his implacable enemies, the *jews*; and was the *firſt martyr* among the APOSTLES. Hereby the number of the APOSTLES *of the circumciſion* was reduced to eleven. For we do not find that any other APOSTLE was ſubſtituted in his ſtead: nor had the APOSTLES any ſucceſſors, in their *apoſtolic office*, *authority*, and *dignity*.

An. Chriſti 43. Claud. 3. Book II. Ch. V. Sect. VI. Acts xii. 2, &c.

When *Herod* perceived that the beheading of JAMES was grateful to the *jews*, he apprehended PETER alſo; about the begining of *April*, or (according to the *jewiſh* way of reckoning) dureing the days of unleavened bread; which was the begining of the feaſt of the *paſſover*. For that feaſt laſted ſeven or eight days. It was, moſt probably, in the third year of *Claudius Cæſar*. For the *edict*, in favor of the *jews*, was not paſſed, 'till the ſecond year of *Claudius*; and *Herod Agrippa* was at *Rome*, 'till after that *edict* was paſſed. If we, therefore, conſider the time, which he muſt ſpend, in going from *Rome* to *Jeruſalem*; and the multiplicity of other affairs, which muſt ingage his attention, for one while, when he came into his new dominions; we ſhall be ready to think, that he could not have leiſure to inquire after, and perſecute, the *chriſtians*, ſo early as the *paſſover*, in the ſecond year of *Claudius Cæſar*, if he was then arrived at *Jeruſalem*.

When *Herod* had apprehended PETER, the great APOSTLE of the *circumciſion*, he was ſo intent upon ſecureing him, that he delivered him to the care of no leſſe than ſixteen ſoldiers; that they ſhould watch him, by turns, four at a time; two of them being chained to him,[f] and two of them watching before the door of the priſon.

Ver. 6. [f] See the ſecond diſſertation annexed to the paraphraſe and notes on *Philemon*. One end of one chain was faſtened to St. PETER's right arm; and the other end to the left arm, of one of the ſoldiers. The other chain was, in like manner, faſtened to St. PETER's left arm, and to the other ſoldiers right arm. [See Dr. *Lardner's credibility*, &c. part i. book i. chap. 10. § 9.]

An. Chriſti 43. Claud. 3. Book II. Ch. V. Sect. VI. Acts xii. 4, &c.

priſon. Very likely, the *jews* remembered how all the APOSTLES had eſcaped, when they had formerly put them in priſon. And, perhaps, they ſuſpected the fidelity of the guards. It was, therefore, very probably, at their requeſt, that ſuch a number of ſoldiers were appointed to guard the APOSTLE. But the confineing him was not all. For *Herod* intended, after the paſchal lamb was eaten, and the ſeven days *feſtival* quite finiſhed, to bring him out to the people, and gratifie them, with putting him alſo to death; and that publicly. Dureing the feſtival, the *jews* uſed to ſpend their time in ſuch mirth and jollity, that priſoners were commonly releaſed, rather than executed. But, after all their zele about *rituals*, they could ſubmit to be concerned in the vileſt *immoralities*. As one APOSTLE had been put to death already; and as another, ſuch an eminent APOSTLE, ſuch a zeleous promoter of *chriſtianity*, and ſtedfaſt ſupport of it, was in ſo great danger of his life; the *whole church* prayed for him, intenſly, and without intermiſſion. His enemies thought they had him ſecure. And the next day was appointed, by *Herod*, for his being publicly put to death. But, the night before he was to have been brought out, and ſlain in that public manner, PETER (like a man with a good conſcience, and ingaged in a good cauſe) was ſleeping, very compoſedly, between the two ſoldiers; to whom his arms were chained, on each ſide. And the other two ſoldiers were placed, as guards, before the door. And behold, an *angel* of the LORD entered the priſon, ſurrounded with the rays of a glory; and, by ſtrikeing St. PETER on his ſide, he awoke him; ſaying, "Riſe up quickly." Upon which, the chains, that had faſtened him to the two ſoldiers, fell off from his hands. And the *angel* added: "Gird "on the cloathes, in which you lie; put on your ſandals; throw "about you your looſe, upper garment. And, after that, follow "me." St. PETER did every thing as the *angel* bade him. But he did not know that it was *fact*. He imagined that theſe things were onely repreſented to him, in a *viſion*. The priſon was in the ſuburbs of *Jeruſalem*. And, when they had paſſed the firſt and ſecond watch, they came to the great iron gate, which led towards the city. It was an heavy gate, and difficult to be opened. But, to them, it ſeemed to open of it's own accord; or *miraculouſly*, and by ſome inviſible agent. And, when the *angel* had gone the length of one ſtreet with him, he diſappeared, and left him to ſhift for himſelf. *For, when things are within men's own power, it is folly and præſumption to expect extraordinary aſſiſtence.* When the APOSTLE was left alone, and had come to himſelf again, and found where he was; he was

ſoon

ſoon convinced, that it was more than a *viſion*. Upon which, he could not forbear ſaying: "Now, I am well aſſured, that the LORD "hath ſent his *angel*; and hath, in an extraordinary manner, deli- "vered me out of the hands of *Herod*; and from the expectation "of the vaſt concourſe of the *jews*; who thought, this day, to have "been ſpectators of my death." And, haveing conſidered a little, whither he ſhould go next; he reſolved to go to the houſe of *Mary*, who was ſiſter to *Barnabas*, and mother to *John Mark*: that *Mark*, I ſuppoſe, who was author of one of the *four goſpels*, and St. PETER's great companion. When the APOSTLE came thither, ſeveral of the *chriſtian brethren* were aſſembled, and praying for his deliverance. The APOSTLE knocked at the gate. Upon which, a damſel, *Rhoda*, [or *Roſe*,] by name, went to inquire, "Who it was, that came thi- "ther, ſo late in the night; and what he wanted?" The APOSTLE told her, that it was PETER. Upon which, ſhe knew his voice: and was ſo much ſurprized and over-joyed, that ſhe had not the patience to ſtay, and open the gate; but ran in, directly, and told them that PETER was at the gate. They anſwered: "What, are you mad, to talk at that rate?" She perſiſted in it, that "the perſon ſaid ſo; "and that ſhe knew his voice." They replied: "It cannot be PE- "ter himſelf; it muſt be onely a meſſenger,[g] whom he hath ſent; "and who has ſaid ſomething about PETER; which you miſtook, "as if he ſaid that PETER himſelf was there." The APOSTLE, the mean while, continued knocking. Upon which, ſeveral of them went out; and they opened the gate, and let him in; and were convinced that it was he; though not without great ſurprize and admiration. There was no time to loſe, in inquiries, about all the particulars of his deliverance; for fear his enemies ſhould perſue, and overtake, him. He, therefore, beckoned with his hand for ſilence; and told them briefly, and once for all, how GOD had miraculouſly delivered him out of priſon, by ſending an *angel*, that had eluded all the power and vigilance of the guards. And he ordered them to tell it to JAMES, and to the *chriſtian brethren*. [That was JAMES *the leſſe*, the ſon of *Alphæus*; who was, probably, the onely APOSTLE then at *Jeruſalem*, except St. PETER. He was one of great eſteem among the APOSTLES; and wrote the *epiſtle*, which

An. Chriſti 43. Claud. 3. Book II. Ch. V. Sect. VI. Acts xii. 11, &c.

Ver. 15. [g] Ἄγγελος doeth often ſignifie *a meſſenger*. See *Matt.* xi. 10. *Mark* i. 2. *Luke* vii. 24; 27. *and* ix. 52. *James* ii. 25. *Rev.* i. 20. *and* ii. 1, &c.

An. Chriſti 43. Claud. 3. Book II. Ch. V. Sect. VI. Acts xii. 17. &c.

which to this day goeth under his name.[h]] After St. PETER had given them this brief account of his *miraculous* eſcape, he (without delay) conſulted for his own ſafety; by leaving *Jeruſalem*, and going to another place. The *papiſts* will have it, that he then went to *Rome*, to found a *chriſtian church* there. But they ſay ſo, onely, becauſe they apprehend it makes for their purpoſe, to have men believe ſo. For they have no antient and authentic *hiſtory* to ſupport their aſſertion, of his going thither ſo early, if at all.

The next morning, after the APOSTLE's eſcape, there was no ſmall hurry among the ſoldiers; who moſt ſolicitouſly inquired, "What was become of PETER?" And, when the *king* had ſought, and could not find him; he called the *guards* to an account, and narrowly examined them. But, they being unable to give any ſatisfactory account of the matter, he ordered them to be hurried away to execution; as ſuſpecting that they had been off their guard, or ſome way acceſſory to his eſcape.

Herod the great, after he had built *Cæſarea-palæſtinæ*, had inſtituted *games*, to the honor of *Cæſar*; which were to be celebrated every fifth year.[i] Not long after the apprehending of St. PETER, the uſual time came about, for the celebrateing *thoſe games*. *Herod Agrippa* went down to *Cæſarea*, upon that occaſion. And another affair, which called him to that part of his dominions, was, his being highly offended with the inhabitants of *Tyre* and *Sidon*; againſt whom he intended to enter into a war. But they, being tradeing cities, and unable to carry on their traffic, without a free commerce in *Galilee*, and other parts of *Herod*'s dominions; from whence they uſed to purchaſe large quantities of corn and other proviſions;[k] they bribed *Blaſtus*, the *king's chamberlain*, who had a very great influence over his maſter. And, by that mean, they obtained peace; and prevented the deſigned war.

Upon occaſion of the games, and approaching feſtival, there was a great reſort of the governors, and great men, of the neighboring provinces; and of perſons of figure, from all the ſurrounding countries. On the ſecond day of that ſolemnity, *Herod Agrippa* came, early in the morning, (moſt probably, into the *amphitheatre*, built by his grandfather, *Herod the great*,) dreſſed in a robe of moſt curious work-

Ver. 17. [h] See the hiſtory of him, præfixed to the paraphraſe and notes on the epiſtle of St. *James*.

[i] Joſeph. de bell. jud. l. 1. c. 21. § 8. & antiq. l. 16. c. 5. § 1.

Ver. 20. [k] *Servius in Æn.* i. 39. 1 Kings v. 9, 10, 11. Ezek. xxvii. 17. [Vid. *Weiſtein in loc.*]

workmanſhip; all made of ſilver.[1] That glorious garb, reflecting the beams of the riſeing ſun, gave him a moſt aweful and majeſtic appearence. And, in that magnificent manner, he ſate upon his throne, and made an oration to the people. Which, when he had finiſhed; they, with flattering acclamations, cried out: "Surely this is the *Bath col*,[m] the ſpeech of GOD; and not of any mortal man." With which blaſphemeous applauſe, the *king* was pleaſed; and did not reprove the perſons, nor reject the impious flattery. But GOD, who reſiſts the proud, and will not give his glory to another, inſtantly ſmote him with a ſore diſeaſe; becauſe he gave not the glory to him, whoſe due it was. And worms bred in his putrefied fleſh, and devoured him alive. In which wretched condition he continued five days, and then expired; as an inſtance of GOD's juſt judgment upon the tyrants, and *perſecutors* of the earth.[n] An. Chriſti 43. Claud. 3. Book II. Ch. V. Sect. VI. Acts xii. 21, *ad fin.*

There is a wonderful harmony between the accounts, which St. LUKE and *Joſephus* have given, of *Herod*'s death.[o] Onely, *Joſephus* is larger, and more expreſſe. And has particularly taken notice, that the *king* himſelf could not but acknowlege the hand of GOD; and how flattering and unjuſt the acclamations were, which had aſcribed *divinity* to him, who was a *mortal man*, and ſeized by a diſeaſe, which would ſhortly hurry him out of the world.

He left behind him a ſon, called *Agrippa*; then ſeventeen years of age: before whom St. PAUL did afterwards appear, and made an *apology* for *chriſtianity*; and thereby almoſt perſuaded him to turn *chriſtian*. He left, alſo, two daughters, taken notice of, in the new teſtament; namely, *Berenice*, who was married to *Herod*, king of *Chalcis*, her father's brother; being ſixteen years of age; and *Druſilla*, who was afterwards married to the governor *Felix*: as well as *Mariamme*,[p] of whom there is no mention in the *ſcripture*.

After the death of king *Herod Agrippa*, the kingdom was again reduced to a *roman province*. And then the *perſecution* of the *chriſtians* did abate, for a while. In which interval, they were eſtabliſhed in

Ver. 21. [1] Joſeph. de antiq. jud. l. 19. c. 8. § 2.

Ver. 22. [m] See the *ſyriac verſion*.

Ver. 23. [n] See the *Cambridge manuſcript*, *greek* and *latin*, in Dr. *Mill*. In this manner died two other famous perſecutors; *Antiochus Epiphanes*. 2 Maccab. ix. 1; 9. and *Herod the great*. Joſ. Antiq. l. 17. c. 6. § 5. And in this manner died *Pheretime*, after her great cruelty to the inhabitants of *Barca*. Which *Herodotus* ſuppoſed, was by the juſt judgments of the gods. *Melpom. ad finem*. As to the diſeaſe itſelf; ſee Dr. *Mead*'s *medica ſacra*, p. 101, *&c.*

[o] As to this harmony in the main things, and difference in leſſer matters, ſee Dr *Lardner*'s *credibility*, &c. part i. p. 22, &c. 2d edition; p. 32, &c. 3d edition.

[p] Joſeph. Antiq. Jud. l. 19. c. 9. § 1, &c. & de Bell. l. 2. c. 11. § ult.

An. Chriſti 43. Claud. 3. faith and holineſſe; being more and more confirmed in the belief of *chriſtianity*. And their numbers increaſed every day.

Book II. Ch. V. Sect. VI. Acts xii. ult. Thus endeth the *ſecond book* of *this hiſtory*; which chiefly treateth of the *converſion* of the *devout gentiles*, otherwiſe called *proſelytes of the gate*.

And here the *hiſtory* of the APOSTLES *of the circumciſion* is very naturally dropt. For it doeth not appear, from the new teſtament, that they ever preached to *idolatrous gentiles*; at leaſt, before the deſtruction of *Jeruſalem*. — That was the province of the APOSTLES *of the uncircumciſion*: whoſe labors with, and ſucceſſe among, the *idolatrous gentiles*, will be the ſubject of *book the third*.

The end of the SECOND BOOK, *and of the* FIRST VOLUME.

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